













ON THE  
BEAUTIES, HARMONIES, AND SUBLIMITIES  
OF  
NATURE.



ON THE  
BEAUTIES, HARMONIES, AND SUBLIMITIES  
OF  
NATURE;

WITH  
Notes, Commentaries, and Illustrations;

AND  
OCCASIONAL REMARKS ON THE LAWS, CUSTOMS, HABITS, AND  
MANNERS, OF VARIOUS NATIONS.

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————— The sounding Cataract  
Haunted me like a passion; the tall Rock,  
The Mountain and the deep and gloomy Wood,  
Their colours and their forms, have been to me  
An appetite. WORDSWORTH.

BY CHARLES (BUCKES)  
AUTHOR OF "THE BOOK OF HUMAN CHARACTER," &c.

IN THREE VOLUMES.

(VOL. II.)

A NEW EDITION, GREATLY ENLARGED.

LONDON:  
PRINTED FOR THOMAS TEGG AND SON,  
73, CHEAPSIDE.

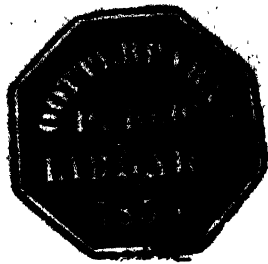
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1837.

LONDON :  
BRADBURY AND EVANS, PRINTERS, WHITEFRIARS.

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OF

NATURE.

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CHAPTER II.

ANTS.

WITH bees we may associate ANTS,—so variously treated of by Lewenhoeck, Swammerdam, Linnæus, Geoffrey de Geer, Bonnet, Latreille, and Huber. ANTS, like bees, are divided into males, females, and neuter; or rather females, who, being barren, from their sexual organs not being developed, are labourers for the benefit of the entire community. Like those of bees, the males and females of ants seem to have no other duties, than just to live and to procreate. The barren ones provide food, construct the habitations, nurture the young, and guard the citadel.

In building they exhibit much ingenuity; every one seeming “to follow his own fancy.” Both the male and the female have wings; and when the heat has arisen to a certain height, they issue from their habitations, escorted by the labourers, who offer them food during the first stage of



their obligation. Then the males and females take flight<sup>a</sup>, during which the act of fecundation is frequently performing. When the females are impregnated, the males are left to themselves; and being unprovided with food, and incapable of procuring it, they soon die of want; while the females pursue their course to some little distance, and seek out habitations; where, finding themselves destitute of labourers, they begin to work, in order to procure food for themselves.

Those few females, which remain behind in the immediate neighbourhood, having been impregnated in their nests, are forcibly taken back by the labourers, who deprive them of their wings, feed them, and attend them till they have deposited their eggs. Ants are totally unacquainted with the economy of hoarding. They are almost entirely carnivorous; living upon other insects, and portions of other animal substances; and on the nutritious juices of gall insects and kermes; also on exudations from several species of the aphis, which the labourers take home for the males and females, that do not work. This secretion of the aphis is supposed to be destined, not only for its own subsistence, but for that of ants: for the aphis is always in the neighbourhood of ant colonies; and they become torpid precisely at the same temperature. Some species of ants even collect the eggs of the aphis, and bestow upon them the same care, they do upon those of their own species. They also construct habitations for them, at a small distance from their own nests; where they go to them, and rob them of their secretions, whenever they are in want. These secretions the aphis yields with the same willingness and docility, that sheep and cows give down their milk.

Ants have parental and filial affections; friendly dispositions and social sympathies; and when any of the impreg-

<sup>a</sup> The flights of ants are sometimes very wonderful: De Foe records one over his lands and neighbourhood, vol. iv. 377. 379.

nated females die, they lick their bodies for several days, and pay them all manner of attention, as if they thought they could restore them to life. But to balance these moral perfections, they wage war not only against other insects, but small quadrupeds; and, like bees, against communities of their own species. Some species of ants even carry on war for the sake of making slaves of their enemies. These ants, whom Huber calls *Amazons*, live in nests; in which also reside an inferior species of ant, who do for them all the domestic services they require. At a certain season of the year these *Amazons* quit their nests in great numbers, in search of those nests, which contain that species of ant, which they have left behind. When they find, a battle ensues. The *Amazons* almost always conquer; when they enter the nests of those they have subdued, rob them of all their eggs and larvæ, which they take to their own habitations, and breed up to maturity; when they become slaves, as it were, to the other ants, who never work; performing, as before observed, every species of domestic service; viz. that of building, nourishing the young ones, and providing food. In one important particular these slaves are singularly fortunate. They perform all their duties with the greatest willingness and activity; and appear to love their masters, as if they were ants of their own species.

This description of the manners of ants, so curious in itself, and so opposed to the generally-received opinion<sup>a</sup>, that, like bees, they hoard up for the winter, is founded on the patient researches of Mons. Huber<sup>b</sup>, of Geneva. In respect to the aphis, it is curious to remark, that though females are produced every season, males are produced only once in ten years. Both of them are found on stems, leaves, and

<sup>a</sup> *Parvula magni formica laboris*

*Ore trahit quodcunque potest, atque addit acervo*

*Quem struit, haud ignara ac non incauta futuri.*—*Hor. Sat. i. l. 33.*

<sup>b</sup> Vide *Recherches sur les Mœurs des Fourmis indigènes*, par P. Huber. Paris, 1810.

roots of trees and plants; and the females are exceedingly prolific. When the males arrive at full maturity, they copulate with the females; which copulation, as Trembley suggested, many years since, has been found by Bonnet<sup>a</sup> and Richardson<sup>b</sup> to last for ten seasons. On the tenth season a few males are produced; and these males, copulating with the females, lay the foundation for a new series. Gnats propagate five seasons, without any communication with the male. At the sixth they require impregnation again.

Huber conceives that ants chiefly communicate with each other by signs and the sense of touch<sup>c</sup>. Fallow ants emigrate in a curious manner: for they are led by a guide, who takes precedence, carrying an ant in its mouth. When it has fixed upon a spot it likes, both ants return to the nest, when each takes up an ant, and returns to the selected spot. Then all four revisit the parent nest; and return in a similar manner. So that in a short time the whole, or that part of the nest, which purposes emigration, remove into the spot, selected by the first guide.

<sup>a</sup> "M. Bonnet received a vine-fretter at the time of its birth, and reared it alone. It produced young without having had any opportunity of connexion with another of its species; and one of the young, being sequestered in like manner, produced a new generation; so that Bonnet obtained no less than five successive generations, without the aid of a male, in the short space of five weeks. He went on, and got a seventh, and even a ninth, generation in the course of the summer. He concluded that these successive generations were produced in the first mother by the male, which had impregnated in autumn the egg, from which she came forth in the following spring: for it is very remarkable, that the vine-fretter, which is viviparous in summer, becomes oviparous in autumn."—*St. Pierre, Harmonies*, ii. 167.

<sup>b</sup> Vide Philo. Trans. vol. xi art. 22.

<sup>c</sup> The younger Huber gives ants a species of language; and he thinks that the Aphides and Gall insects, upon which the ants depend for a considerable portion of their food, understand the antennal language as well as themselves. How curiously does this agree with what Origen says in his discourse against Celsus! Lib. iv. 181.

"When they meet one another, they converse together; hence it is they never lose their way. They are endowed with reason in all its degrees; they have the use of speech, and the knowledge of accidental things."

Such are the manners of the common ant in Europe. In Sweden ants erect structures, which Dr. Clarke esteems far more wonderful than the pyramids of Egypt. Malouet describes black-ant hills in Guiana twenty feet high; and Smeathman and Vaillant white-ant hills in Africa of an equal size. Whether these ants bear much affinity, in respect to habits and manners, with those of Europe, a sufficient datum has not yet been furnished to prove. But of their destructive powers we have many well-authenticated accounts; and of these powers we may have no very inadequate idea when we are assured, that "no anatomist can strip a skeleton so completely as they; and that no animal, however strong, when they have once seized upon it, has power to resist them." In Surat the Hindoos<sup>b</sup> frequently feed them with flour, out of charity; placing a handful, whenever they appear.

Upon the banks of the Amazon, SPIDERS, which are solitary in Europe and Asia, live in congregated societies of several thousands. Taking possession of a tree, they unite in forming a net entirely over it. When this net is completed, they take their separate stations: each secures its own prey without disturbance; each labours for itself; but in case of damage to their net, they labour to repair it for the general good. Don Felix d'Azara first described these remarkable insects; and gives a lively description of their manners, properties, and instincts<sup>c</sup>.

## CORALLINA.

You, my friend, surrounded by all the luxuries of po-

<sup>a</sup> Buffon, vol. ii. 370.

<sup>b</sup> Thevenot, Trav. in Indies, Part iii. p. 26.

<sup>c</sup> "In his," says Pliny, "tam parvis tamque fere nullis quæ ratio! quanta vis! quam inexorabilis perfectio!"

lished life, in the midst of a circle, the chief praise of which, in my estimation, is the esteem it entertains for you, may, possibly, smile at the enthusiasm, I have always expressed for ants, and that royal and illustrious insect, which fed St. John the Baptist in the wilderness. And yet, let me remind you of the pleasure, you derived from the picture of Domenichino, which represented Samson offering the honey-comb; as well as of the three cars, you saw among the ruins of Herculaneum :—One drawn by a parrot, having a grasshopper for its charioteer; the second by Sirens; and the third by two bees, guided by a butterfly.

When, too, I remind you of the fine system of morals they exhibit; of the instances they afford of industry and perseverance; of fidelity and obedience; of sagacity and ingenuity; and when I remind you, that, like the beaver, they “build like an architect, and rule like a citizen,” you will at least not hesitate in joining with me, in admiring the greatness and wisdom of that awful Power, whose strength is as conspicuously observed in the smallest, as in the most gigantic of his wondrous works. Those insects indicate the most astonishing proofs of mind<sup>a</sup>; while the genus in zoology, known by the name of the CORALLINA, endowed, as some one has remarked, with sensation scarcely sufficient to distinguish them from plants, from the bottom of immeasurable seas, elevate to the surface of the water the coral rocks of the vast Pacific!

These insects exhibit one of the greatest miracles in Nature. It is one of the feeblest and most imperfect of animated beings. Yet Nature avails herself of them to construct

<sup>a</sup> Huber relates, that once, when all the worker-brood was removed from a hive, and only the male-brood left, the bees appeared in a state of extreme dependency. They assembled in clusters upon their combs, and lost all their activity. The queen dropt all her eggs at random; and instead of the usual active hum, a dead silence reigned in the hive.—*Kirby*, i. 390.

some of the most durable of her edifices<sup>a</sup>. From the bottom of vast oceans they build rocks, extending even with the surface; where, by increasing their dominion, they increase their numbers beyond all power of calculation. Of these insects some resemble snails; others are like small lobsters: they are of various shapes, sizes, and lengths; some as fine as thread, and several feet long. The most common are formed like stars, with arms from four to six inches, which they move about with great rapidity; in order, it is supposed, to catch food. Some are sluggish; others exceedingly active. Some are of a dark colour; some are blue; and others of bright yellow: those of the Mediterranean are more frequently red, white, or vermilion. On the coast of Austral Asia, where their numbers are prodigious, Captain Flinders<sup>b</sup> saw them of all colours; glowing with vivid tints of every shade; equalling in beauty the best flower-garden in Europe.

These insects Nature has employed to form islands, and to build marine continents. Nature has, therefore, been detected in one of her deeds of creation; though the substance with which the corallina forms its cell has not been ascertained. Possibly, like the honey of the bee, and the nest of the edible swallow, with its own calcareous secretions.

Compared with this amazing edifice,  
 Raised by the weakest creatures in existence,  
 What are the works of intellectual man?

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<sup>a</sup> Omnipotence wrought in them, with them, by them.  
 Hence what Omnipotence alone could do  
 Worms did.

————— I saw the living pile ascend,  
 The mausoleum of its architects,  
 Still dying upwards as their labours closed:  
 Slime the material; but the slime was turn'd  
 To adamant, by their petrific touch.  
 Frail was their frames, ephemeral their lives,  
 Their masonry imperishable.—MONTGOMERY.

<sup>b</sup> Voy. to Terra Australis, ii. p. 88.

<sup>c</sup> Captain Kotzebue, the Russian navigator, who visited these regions during his voyage of discovery, (1815 and 1818,) indulges in the following reflections upon the works which he witnessed. "The spot on which I stood filled me

Coral ceases to grow when the worm, that forms it, is not exposed to the washing of the sea. Coral rocks, therefore, never exceed the highest tide; when the tide subsides, they appear firm and compact, exceedingly hard and rugged. But no sooner does the water return, than these insects are observed peeping out of holes, which were before invisible; and their reefs rise perpendicularly from the very bed of the ocean to the surface<sup>a</sup>.

The nature of corals and corallines was first discovered by Mr. Ellis. "Your discoveries," said Linnæus, in a letter from Upsal, to that philosopher<sup>b</sup>, "may be said to vie with with astonishment, and I adored in silent admiration the omnipotence of God, who had given even to these minute animals the power to construct such a work. My thoughts were confounded, when I considered the immense series of years that must elapse, before such an island can rise from the fathomless abyss of the ocean, and become visible on the surface. At a future period they will assume another shape; all the islands will join, and form a circular slip of earth, with a pond or lake in the circle; and this form will again change, as these animals continue building, till they reach the surface, and then the water will one day vanish, and only one great island be visible. It is a strange feeling, to walk about on a living island, where all below is actively at work. And to what corner of the earth can we penetrate, where human beings are not already to be found? In the remotest regions of the north, amidst mountains of ice; under the burning sun of the Equator; nay, even in the middle of the ocean, on islands which have been formed by animals, they are met with!"

<sup>a</sup> The coral islands of the Pacific rise from the 30th parallel of south latitude, to 30th of north latitude. "Of the rapidity with which the coral grows, we are not in possession of sufficient information, on which to form a correct judgment. Osnaburg Island is supposed to have been only a reef of rocks, when the Matilda was wrecked there, in 1792; it is now an island, fourteen miles in length, and covered on one side with tall trees, and the lagoon in the centre is dotted with columns. The coral, therefore, has, probably, made a rapid growth since 1792, although Captain Beechey found two anchors, of a ton weight each, and a kedge anchor, which he supposes belonged to the Matilda, thrown upon the sunken reef of live coral, and around these anchors the coral had made no progress in growing, while some large shell-fish, adhering to the same rock, were so overgrown with coral, as to have only space enough left to open about an inch. It is probable, however, that the oxide proceeding from the anchors may have been prejudicial, as far as its effects extended, to the coral insect, and thus have prevented its growth. All navigators, who have visited these seas, state that no charts or maps are of any service after a few years, owing to the number of fresh rocks and reefs which are continually rising to the surface; and it is perfectly accordant with the instincts of animals, to continue working *without intermission*, until their labours are consummated, or their lives are extinct."—*Anon*

<sup>b</sup> Nov. 8, 1769.

those of Columbus. He found out America, or a new India, in the west; you have laid open hitherto unknown Indies in the depths of the ocean."

#### VEGETABLE PROGRESSION.

MANY vegetables are so attached to climates and soils, that, if transplanted without peculiar attention to their relative economy, they die<sup>a</sup>. In this they associate with certain animals. But when they have once become habituated to the change, both plants and subjugated animals improve under the care and industry of man; sometimes even more than under the influence of soil or climate. How much cultivation will effect is evident from the circumstance, that (in 1820) a cow-slip grew in a garden, at Heytesbury, the stem of which rose to the height of a foot; and, measuring an inch round, contained 150 pips. There was, also, a beautiful auricula, growing in May, 1821, in the garden of Mr. Tanby of Bath, having eight distinct stalks, combined in one flat stem, completely incorporated together; and bearing a calyx, containing 107 petals. In a field, belonging to Mr. Oakley of Halford, near Ludlow, a pea produced 105 pods; and a grain of oats having accidentally fallen on a quantity of burnt clay in a field, belonging to Mr. Juckes of Cocknage, produced 19 stems, and the astonishing number of 2,345 grains<sup>b</sup>.

<sup>a</sup> M. Humboldt has observed, that "certain forms become more common from the equator to the pole; like ferns, glumacæ, and rhododendrons, &c. Other forms increase from the poles to the equator; as the rubiacæ, malvaceæ, and the composite plants; others attain their maximum in the temperate zone, and diminish both towards the poles and the equator; as the amentacæ, cruciferæ, and umbelliferæ." A highly interesting work might be written on the subject of in what manner the European, Asiatic, African, and American mountains harmonize or differ in respect to their minerals, plants, insects, reptiles, fishes, birds, and quadrupeds.

<sup>b</sup> In the year 1827, there grew on the farm of Bents, parish of Kirkmichael, Dumfriesshire, a root of rye, size of a Portugal onion, from which sprung sixty-six stalks, each provided with a well-filled head. It was allowed to ripen, and when pulled up, the grains were counted, and found to amount to the amazing number of *four thousand and ninety-six* pickles — perhaps the greatest



At the seat of Sir William Folkes, a snake-melon grew to so large a size as to measure 8 feet 6 inches ; and near Lord Glastonbury's, at Shillington, there was a mushroom, the circumference of which was  $2\frac{1}{2}$  feet ; diameter, 10 inches ; depth, 3 inches ; stalk,  $6\frac{1}{2}$  round ; and its length 6 inches. Another mushroom was gathered near Brigg, the weight of which was 29 ounces. Mr. Martell, of Southsea, Hants, cut a cucumber, 5 feet in length ; Sir Mark Wood pulled a St. Germain pear, which measured  $16\frac{1}{4}$  inches by 15 ; and weighed two pounds ! Mr. Pleasance brought an apple to perfection, which weighed one pound one ounce, measuring 12 inches ; and a currant has been reared in Cambridgeshire, the fruit of which was so large, that a single berry weighed 61 grains ; measuring two inches and a half. A pumpkin was seen in the shop of Mr. Warne, Dean Street, Red Lion Square, which measured 7 feet 10 inches round ; and another was grown in the garden of Mr. Hoare of Luscombe, which measured 9 feet  $3\frac{1}{2}$  inches. In the garden of the poor-house, at Heligoland, was a horse-bean, having 126 pods, containing 399 good beans. The Honourable F. G. Howard had a bunch of grapes, weighing 15 pounds ; and at Hampton Court Palace, a vine in a grape-house produced in one year 2,200 bunches of grapes, averaging one pound each. This wonderful produce reminds us of a tradition of St. John, recorded by Irenæus, where Christ is made to say, " The days shall come, in which there shall be vines, which shall have each 10,000 branches ; and every of those branches shall have 10,000 lesser branches ; and every of these 10,000 twigs ; and every of these twigs 10,000 clusters of grapes ; and every one of these grapes shall yield 275 gallons of wine \*."

Many islands have lost years of strength and labour from not sufficiently attending to the adaptation of plant to climate,

quantity ever produced from one grain of rye. Mr. Crow discovered the plant early in the season, and many witnessed the phenomenon when growing. *Anon.*

\* Irenæus. B. v. c. 33.

soil, and phenomena. Thus, had St. Jago been planted with indigo, the fan-palm, and other exotics, it might, probably, have escaped the effects of many storms, to which it has been so fatally subjected. Previous to Lord Macartney's visit, little rain had fallen for three years; and the island, rendered almost as barren as a rock, was reduced to great privation and distress. In the midst of this devastation, palm-trees flourished in the sand; indigo plants were healthy; and the sugar maple in perfect verdure. The *Asclepias gigantea* was in luxuriant flower; the physic nut, the *Adansonia*, and the great fan-palm, also, flourished vigorously. The negligence in this particular is the less to be excused, since, poor as this island is in native productions, it has successfully adopted every plant, that has been introduced into it.

The laurel and the bay<sup>a</sup> were supposed to be exempt from injury by storms. Pliny<sup>b</sup> even says of the former, that it has a virtuous property against the effects of pestilence and venomous animals. Be these as they may, it is certain, that sycamores will grow by the sea-shore, where other trees have failed: and it is no less certain, that camphor-trees generally outlive the most violent hurricanes. In 1773, there was a violent monsoon in the Isle of France, when Mr. Poiare, who had the care of the botanic garden, observed, that though every other tree was rooted up, a young camphor was left, not only uninjured, but apparently untouched. This tree is indigenous in China and Japan; and is found in those countries to be little affected either by winds or monsoons<sup>c</sup>.

#### VEGETABLE EMIGRATIONS.

THE first patron of vegetable importation in Europe was

<sup>a</sup> "Neyther falling sickness, neyther dryll infest or hurt one in that place where a bay-tree is."—*Lupton's Syst Booke of Notable Things*.

<sup>b</sup> Nat. Hist. lib. ix.

<sup>c</sup> This tree is not the Sumatra camphor-tree, which is peculiar to that island and Borneo. It affords camphor in a concrete as well as oily state; and it is found in crystallised masses in the fissures and cavities of the tree.

Cosmo I. of Tuscany. The cork-tree, unknown in Italy in the time of Pliny, had previously been introduced from Barbary : but he imported a multitude of exotics from America, Africa, and the Levant ; from whose collection many of the botanic gardens of European princes were afterwards enriched.

All the more valuable productions of the West Indies came originally from the East. The olive was known in the time of Moses round Mount Ararat : but now it is found in no country less distant than from three to four hundred miles. The Morea abounds in this plant. In ancient times it was dedicated to Minerva ; because, producing oil of the best flavour, it was esteemed an act of wisdom to preserve it not only for domestic uses, but as a staple for exportation. In the time of Evander it was introduced into Italy<sup>a</sup>. The Spaniards<sup>b</sup> planted the olive in South America. They then interdicted its culture<sup>c</sup> ; but afterwards rescinded the regulation. They also introduced many European fruits and plants. Labat says, that a Spaniard seldom eats fruit in a wood, but he plants in return a stone or a pip.

The vine being planted in Chili, its seeds were abundantly propagated by birds<sup>d</sup>. When the rose was first planted in Peru, it shot so luxuriantly, that it would not blossom<sup>e</sup>. Being, however, accidentally burnt to the ground, new shoots sprang up and succeeded. From Peru this exotic was transplanted to Chili, where it grows upon the hills, and flourishes without thorns<sup>f</sup>.

M. D'Ogeron planted the cocoa in the French settlement of St. Domingo, in 1656. This had increased, in 1715, to

<sup>a</sup> Jefferson introduced it into the United States.

<sup>b</sup> Antonio de Ribera.

<sup>c</sup> Brackenbridge, Voy. i. p. 263.

<sup>d</sup> For the progress of the vine from the time of Homer, see Gibbon, i. 85.

<sup>e</sup> No author, previous to Herodotus, mentions the double rose. These, with sixty leaves, and more than common fragrance, were in the gardens of Midas, in Macedonia. But Herodotus speaks of it as a rarity. Lib. viii.

<sup>f</sup> The prickles of the rose-plant proceed from the bark ; but thorns proceed from the wood, as in the hawthorn.

20,000, when they all perished. Being replanted, however, their number amounted, in 1754, to 98,946. At that time, there were also not less than six millions of banana trees.

The Portuguese introduced the tobacco into Japan<sup>a</sup>. The culture of this plant has lately been checked in China by royal edict, on the plea, that it is not necessary to human life. The sugar-cane was found by the Crusaders near Tripoli<sup>b</sup>, where it was cultivated with great care. It was afterwards planted in Madeira, whence it was carried to the Brazils, where, for some time, it was used only as a medicine. The quince, the apple, and the cherry, on being taken to that country, flourished so abundantly, that entire hedges are formed of them.

The only indigenous fruits at the Cape of Good Hope are the wild plum, the chestnut, and the wild almond. All others have been introduced at different times, by different persons. The camphor tree, from the East Indies; strawberries from Holland; and vines, mulberries, and peaches from France. The last of these fruits is indigenous in Japan. From Persia it emigrated through Asia Minor to Rhodes: and in the time of Claudius it was first planted in Italy.

The Emperor Bauber planted the first cherry-tree<sup>c</sup>, and

<sup>a</sup> Thunberg, vol. iii. p. 85.

<sup>b</sup> Albert, p. 270.

<sup>c</sup> Bougainville introduced the Otaheitan cane from that island to the Isle of France, in his return from a voyage round the world; whence, in 1788, it was introduced to Cayenne and Martinico. Lavayse seems to suppose, that it might be cultivated in Europe, where the grounds could be irrigated in dry seasons. Of the emigration of sugar-canes, vid. *Journal de Pharmacie*, 387. 1816. Of its transplantation into Caraccas, vid. Humboldt, *Tableaux de la Nature*, i. 74. Of its introduction into the Canaries, vid. *Notice sur la Culture du Sucre*, &c., par Von Buch.

<sup>d</sup> May 7, 1821, cherries were sold, by a gardener in the vicinity of London, for 42s. a pound; strawberries and raspberries at 2s. 6d. per ounce; and grapes at 18s. per pound. In 1822, cherries were sold at Sydney for ninepence a dozen. In a few years they will, perhaps, be sold for less than ninepence a bushel.

the first sugar-cane in Caubul. The former is now particularly abundant. Peter the Great introduced the vine to Astrakhan : and the Tartars the mulberry near Olavato Yerik ; where it bears fruit of a white, black, and pale violet colour ; and is found growing among poplars, alders, dwarf elms, and plane trees. Hence some travellers have supposed it to be indigenous. Among the Caucasus wild fruit trees are abundantly scattered among shrubs and forest trees. Indeed, some believe the Caucasus to have been the original country of all the plants and animals, which Europe and Asia have in common ; since all the separate climates and soils are combined there <sup>a</sup>.

Hercules brought the orange into Spain <sup>b</sup> ; the Moors the pistachio, the banana, and many other tropical plants. Indigo was naturalised in the municipality of Lille, in the department of Vacluse, by M. Icard de Bataglini. Jussieu intrusted Deslieux, in 1720, with a young coffee tree, which he planted in Martinique ; and that one plant became the parent of all those now in the West Indies. Mons. Louis Dupoy, a colonist of St. Domingo, introduced seeds of the cotton plant : and near Dax they came to maturity. Baudin brought New Zealand flax <sup>c</sup> from Norfolk Island. Cook had previously discovered it ; and it is peculiarly valuable, since it unites the useful qualities of both flax and hemp.

FRANCE furnished England with almost all her apples and pears, if not with vines <sup>d</sup>. In the reign of Henry VII. apples

<sup>a</sup> Harpalus, Alexander's governor of Babylon, introduced many Greek trees and shrubs into that province ; all of which succeeded well, except the ivy, which would not grow. Vid. Plut. in Vit. Alex.

<sup>b</sup> Some suppose that the Spaniards introduced oranges and lemons into the new world ; but Humboldt thinks they were there before. Vid. *Ess. Politique sur l'Isle de Cuba*, t. i. 68.

<sup>c</sup> Phormium textile (tenax).

<sup>d</sup> Tacitus says, in Vit. Agricol. c. 12 :—The British soil and climate were adapted to all kinds of fruit-trees, except the olive and vine. The latter was introduced in the reign of Probus.—Script. August. Hist. p. 942. The Germans had no fruit-trees in the time of Tacitus.

were from one to two shillings apiece; and eight and sixpence were given for a few strawberries.

Two of the most active introducers of foreign seeds and plants, in England, were the excellent Peter Collinson, and Sir Joseph Banks. But even in England the adoption of plants, till of late years, was comparatively slow <sup>a</sup>. The Jerusalem artichoke, a native of Brazil <sup>b</sup>, has a valuable root, and is well worthy an extensive propagation. It was introduced to England in 1617: and yet it is even now more known by name than in use. In respect to pines, of those most known in Great Britain, the Scotch alone is indigenous. The common larch came from the Alps in 1629 <sup>c</sup>; and from America the balm of Gilead in 1696; the Weymouth in 1705; and the frankincense in 1736. The Aleppo came from the Levant in 1732: the spruce from Norway; and the silver pine from the Alps in 1739; while the Jersey came from North America even so lately as 1748. In respect to the relative value of these woods, it is only within these few years, that the larch has been known to be almost equal to the oak for internal uses.

The lichen is, says an author, whose name we have neg-

<sup>a</sup> The number of exotics in this country, previous to the time of Elizabeth, was

Introduced in her reign	578
James I.	44
William III.	298
Anne	230
George I.	182
George II.	1770
George III.	6756

Total, in 1819 11,970

<sup>b</sup> Vid. Hortus Vindobonensis, 161.

<sup>c</sup> The two first larches ever seen in Scotland are still alive at Dunkeld, in the park of his Grace the Duke of Athol. They were brought in two garden flower-pots from Switzerland, and put into a greenhouse. They were afterwards transplanted into the park. From these two patriarchs, introduced in 1738, have sprung all the larches now in Scotland. The first fig-trees (1562) are said to be still at Lambeth; the first lime-trees at Dartford; and the first mulberry-trees (1596) at Sion House, the seat of the Duke of Northumberland.

## ON THE BEAUTIES, HARMONIES,

lected to note, "the first plant, that vegetates on naked rocks, covering them with a kind of tapestry, and drawing its nourishment, perhaps, chiefly from the air. After it perishes, earth enough is left for other mosses to root themselves; and after some ages, a soil is produced, sufficient for the growth of more succulent vegetables. In this manner, perhaps, the whole earth has been gradually covered with vegetation, after it was raised out of the primeval ocean, by subterranean fires."

This plant (the lichen) grows, I believe, in all cold countries. It graces a thousand rocks, and gives elegance to a thousand castles, and monastic ruins. The last time I saw it was on the rocks of Snowdon; and I could not behold it without remembering lines; not, perhaps, to be surpassed in the entire range of British descriptive poetry. Even Lucretius has nothing superior to them.

Where frowning Snowdon bends his dizzy brow,  
O'er Conway, listening to the surge below;  
Retiring LICHEN climbs the topmost stone,  
And drinks the aerial solitude alone.  
Bright shine the stars, unnumber'd, o'er her head,  
And the cold moon-beams gild her flinty bed;  
While round the rifted rocks hoarse whirlwinds breathe,  
And, dark with thunder, sail the clouds beneath.

DARWIN, *Loves of the Plants.*

Every soil would produce plants, if those, peculiar to their natures, were planted in it. Even the white sand of Eastern Louisiana produces cedars, pines, and ever-green oaks. The Tartarian box-thorn will grow in soils, replete with nitre; and sycamores among rocks on sea coasts, where most other trees wither and perish. In the great desert of Arabia, too, are found stalks of rosemary and lavender, shedding an agreeable perfume over a dreary wilderness, which the wild palm renders comparatively rich.

In Chili there are many medicinal plants which are natural to France and Spain. Trefoil, mallows, and mint are, also, indigenous. In many parts of that country, the fruits of

Europe flourish so well, that Frazier assures us, that in the bud, in flower, green, and ripe, at the same time. In the Chilian deserts, white strawberries are as large as walnuts, and minerals have no effect whatever upon the life of vegetables. The plant, which most impoverishes the soil in South America, is the indigo.

One of the most fragrant shrubs of the East,—one of the most elegantly formed, too,—*Limonia pentaphylla*, grows on the uncultivated lands of the Coromandel coast. It flowers all the year. “The whole plant,” says Dr. Roxburgh<sup>a</sup>, “when lying in the shade, diffuses a pleasant fragrant scent, which I cannot describe. The flowers are exquisitely fragrant.”

The Madhuca has very peculiar flowers. They resemble berries, which look more like fruits than flowers. They hang in clusters, and never expand. Their seeds are replete with a thick oil, of the consistence of butter. The tree grows in barren soils, and seems to destroy all the brushwood and small trees near it. The fruit and flower are, nevertheless, of great use to the poor; and as it yields equally in a dry season, as in a wet one<sup>b</sup>, it ought to be planted throughout the whole continent of Asia.

How come Mangoes, which grow in America; grapes, that luxuriate in Europe; parrots, that people the woods of Madagascar; and green turtle, that visit the shores of the West Indies, to be found in the isles of Condore, on the

<sup>a</sup> Plants of the Coast of Coromandel, vol. i. 59. fol.

<sup>b</sup> Mr. Hamilton, speaking of this tree in the neighbourhood of Chatra Ranga, observes,—“Notwithstanding its utility, I have never observed, nor can I find any of my acquaintance who have ever remarked, one single tree in this neighbourhood, in its infant state. We can see, every where, full-grown trees in great abundance; but we never meet with any young plants: and we are all at a loss to know how they came here. This sufficiently marks the character of the lower orders in their supine indolence. As to the Zemindar, speaking to one of that order, one day, upon the subject, he replied, ‘It is the food of poor people; how then should I know any thing about it!’”—Asiatic Researches, vol. i. p. 304, 305.



coast of Cochin-China ! and why, since they have thus borrowed from the four quarters of the world, have these islands not repaid the obligation, by propagating a tree they possess, which exudes a juice, that, if boiled, becomes tar, and if boiled long, becomes pitch ?

Many valuable trees might be introduced to this country. Active as we have been to naturalise flowers and shrubs, for their beauty and variety, we have been remiss in this. Had our forefathers been equally so, we should have been destitute of some of our best fruits, and one of our best timber trees ; the larch. The laburnum is scarcely known, except for ornament : and yet so highly is it prized by cabinet-makers, that a considerable quantity was sold at Brechin Castle <sup>a</sup>, at half-a-guinea a foot. Many trees from Van Diemen's Land, New Holland, and Terra del Fuego, might, doubtless, be introduced with advantage.

At the limits of the Arctic circle there is a breed of cows so small, as not to be larger than sucking calves. Their milk is almost all cream ; sweet and delicious : and so thick, that it draws out in strings. This goodness in milk arises from the plant on which the cows feed, viz. the lichen rangeferinus. This lichen has a slight flavour of turpentine : it eats something like a lettuce ; and its inward part resembles endive, bleached as white as snow. It flourishes best where trees have been conflagrated <sup>b</sup>. The rein-deer dig for it in the snow ; it being so highly nutritive and agreeable to their palate <sup>c</sup>, that it is both meat and drink to them. This plant might, doubtless, be cultivated in other climates besides those immediately in the arctic circle.

Cloves, cinnamon, and nutmegs <sup>d</sup> should be introduced to

<sup>a</sup> November 1819. Sang's Planter's Calendar, p. 91.

<sup>b</sup> Flora Lapponica, p. 332. "The grasses of regions in the Arctic Circle retain their seeds all the winter, and furnish nourishment for birds, which arrive upon the melting of the snow."—*Richardson's Suppl. to Parry's Second Voy.*, p. 344. 4to.

<sup>c</sup> Clarke, Scandinavia, p. 566. 4to.

<sup>d</sup> Brackenridge, Voy. to South Americ. i. 154.

the Brazils ; and the farinaceous palm of the Nicobar Islands, which yields a highly nutritive fruit, and weighs from 17 to 24lbs., might be easily naturalized in the Caribbees and Antilles. St. Lucia, one of the former, had, when first discovered, neither canes, cocoas, nor coffee-trees : but in 1772 it had 978 pieces of land in the cultivation of the cane ; 367 plots of coffee ; 1,321,600 cocoa plants ; and 5,595,889 coffee trees.

The green orange of Arcot, unknown in Europe, and but partially distributed in India, should be planted in every part of that continent. But of all trees, the Mungustan<sup>a</sup> deserves the most assiduous attention, in respect to propagation. The fruit of this tree is acknowledged by all persons<sup>b</sup>, who have tasted it,—let their partialities and antipathies, in other respects, be what they may,—to be the most exquisite of all fruits : and yet it has been but little propagated. Indeed, it seems to resist almost every attempt of the kind. It was introduced into the Isle of France in 1754 ; but with little success. It was brought from Bantam to Java ; and hence it has been particularly known and described. It bears fruit and blossoms at the same time. The fruit is round ; purple ; resting in a green calyx ; and its top bears a corona. Its flavour has a little sweetness, with a mixture of acid : and it melts in the mouth like whipped cream.

If some plants ought to be largely propagated for their uses, others ought to be so for their beauty. In India, there are several flowers, that should be cultivated in every practicable region of the earth. Of these may be distinguished the Pichula, and the Camalata. The former blossoms during the rainy season ; and, with the *Asclepias* winding round it, forms one of the most lovely botanical pictures in all India. The latter is so beautiful in its colour and form, and has a scent

<sup>a</sup> *Garcinia Mangostana*.

<sup>b</sup> Dampier, Voy. vol. iii. 124. Crawford, Hist. Ind. Archipel. vol. i. 417.

so exquisite, that the eastern poets fable it to have scented paradise. The same compliment should be paid to the Alimueta<sup>a</sup>, the Capitt'ha<sup>b</sup>, the D'urva<sup>c</sup>, and the Cusa<sup>d</sup>.

The cocoa tree of Brazil droops when planted in a rich soil. The red star flower,—one of the finest of African plants,—grows luxuriantly among rocks and sand<sup>e</sup>; and Scandinavian moss, which is scarcely susceptible of being burnt, grows frequently even on stones. The Bread-fruit tree, once introduced in a favourable soil and climate, springs up so abundantly from roots of old ones, that it is not only never

<sup>a</sup> This was the favourite plant of Sacontala, which she very justly called the delight of the woods; for the beauty and fragrance of its flowers give it a title to all the praises, which Calidas and Jayadeva bestow upon it. It is a gigantic climber; but when it meets with nothing to grasp, it assumes the form of a sturdy tree, the highest branches of which display, however, in the air, their natural flexibility and inclination to climb.—*Asiatic Researches*, vol. iv. 291.

<sup>b</sup> Of this plant Sir William Jones says, "I cannot help mentioning a singular fact, which may indeed have been purely accidental: not a single flower, out of hundreds examined by me, had both perfect germs, and anthers visibly fertile; while others, on the same tree, and at the same time, had their anthers profusely covered with pollen, but scarce any styles, and germs to all appearance abortive."

<sup>c</sup> The flowers of this plant, in their perfect state, are among the loveliest objects in the vegetable world, and appear through a lens like minute rubies and emeralds in a constant motion from the least breath of air. It is the sweetest and most nutritious pasture for cattle; and its usefulness, added to its beauty, induced the Hindus, in their ages, to believe that it was the mansion of a benevolent nymph.—*Asiatic Researches*, vol. iv. p. 252.

<sup>d</sup> Every law-book, and almost every poem in Sanscrit, are said to contain allusions to this plant.

<sup>e</sup> Many plants have the greater virtue from the want of fluidical nourishment. There is a vine, producing in Persia what is called the Royal Grape. It is of a gold-colour; transparent; and about the size of an olive.—Chardin. It makes the best wine in that country; and yet it is never watered: and it grows only upon the young branches.

Few annual roots possess medicinal properties; and it is curious, that the most effective of drugs are natives of hot countries. Some plants in arid soils have apparently sterile branches, with green leaves. The stems are brittle and dried up; but their leaves imbibe moisture from the dews at night. The pallassia has for its appropriate soil loose and drifted sand. It grows in Peru.—Molina. And is known in some parts of Russia.—Pallas.

planted in Otaheite, but requires weeding, as it were. The Pimento, on the other hand, seems to mock all the labours of man to extend, or even to improve its growth.

The best mode of introducing tropical plants into more temperate climates, is to transplant them by degrees: so that the grandchild of an original plant may live and flourish, where the mother would have languished, and the grandmother have died. With this view, the Marquis de Villanueva del Prado formed a botanical establishment at Teneriffe, in order to habituate the plants of Lower Africa, New Holland, Mexico, and other tropical regions, to the cooler temperature of the south of Europe. Suit the plant to the soil, rather than the soil to the plant, should be the motto of every husbandman: but the botanist must vary his methods as circumstances require.

M. Lavayse formed the plan of introducing tropical plants to the South of Europe, by planting them first in the Azores or Canaries; whence, after a few years, they might be transplanted to Italy, Sicily, and Spain. Duchesme raised plants with a view of ascertaining their primitive species; and Volney, in his observations on the climate and soil of the United States, informs us, that, foreseeing the consequences of the Abolition of the Slave Trade in the French West India Islands, he conceived the plan of introducing some of the products of the Tropics into Corsica; the soil and climate of which he conceived to be adapted for the successful culture of the orange, the date, cotton, coffee, and sugar-cane. With this view he cultivated the Domain of Confina, near Ajaccio; but the subsequent troubles of the Island, the ambition of Paoli, and its possession by England—induced him to sell his estate; and it passing into the hands of Cardinal Fesch, the experiment was abandoned.

An English Gardener manages to have good fruit at St. Petersburg, notwithstanding the hardest winter; and this he manages by training his trees so near the ground, that during

the whole winter they are covered with snow. Even the deserts of Africa might be gradually brought under the empire of man, where he to plant detached portions of them with roots of the long creeping vegetables, which are found here and there in those regions.

Some plants are common to equinoctial Asia, Africa, and America: others only to equinoctial America and Africa; some only to equinoctial Africa and India; some only to America and Asia; and others only to America and Africa\*: while others are equally common to Europe and New Holland.

To account for these singularities would perhaps be an impossible labour; but it may present no unprofitable result to the imagination, if we collect and contrast a few of these remarkable phenomena. The lily root, so common in Europe, is found in Newfoundland, the north-west coast of America, and in Kamschatka, as well as in the warmer parts of southern Asia. Heath, on the other hand, is not only unknown in the European latitudes of America, but throughout the whole of that continent;—a circumstance the more remarkable, since it is common in the opposite peninsula of Kamschatka. The papyrus, scarcely known except in Egypt, in Sicily, on the Congo, and in Madagascar, has never taken root on the opposite coasts: and of the thirteen species of African palm, the *alfonsia oleifera* is the only one, that has yet been discovered in America. And here we may allude to a very remarkable circumstance:—The cusso-tree does not extend beyond the limits of a disorder, which the leaves seem expressly intended to cure; viz.—that arising from the worms, to which the natives of Abyssinia are peculiarly subject.

The blue-berried honeysuckle of Switzerland, Austria, and

\* Humboldt, in a paper submitted to the French Institute, says, that “the oak, pines, yews, ranunculi, &c. of the Peruvian and Mexican Andes have nearly the same physiognomy with the species of the same genera of North America, Siberia, and Europe. But all alpine plants of the Cordilleras differ specifically from the analogous species of the temperate zone of the continent.”

Siberia is found in some of the American islands; and the Pyrenean honeysuckle, introduced to England (1789) from the garden of the Duc d'Ayen, at St. Germain; is not only a native of the Pyrenees, but of Canada. The rhododendron is also found on the top of the Andes; as well as on the Caucasus. On the Alps it grows so luxuriantly as sometimes to smother the grass. The Greenland saxifrage is found in Iceland, among the Pyrenees, and La Perouse<sup>a</sup> discovered it on a mountain of the Pacific, 1600 toises above the sea.

The *Pallasia Halimifolia* grows in Russia, and it is known also in Peru. In North America is found the *lilium superbum* of Japan; and in a glen near Hudson's Bay<sup>b</sup>, *auriculas*, with leaves of a fine green, and flowers of purple. They have, however, no mealiness; but in other respects they differ little from those of Switzerland and Norway<sup>c</sup>. Labradore, which exhibits, in the midst of its winds and storms, many fine scenes of natural grandeur, has mosses, equal to any in point of beauty seen in any other quarter of the world: and there, also, grow wild currants, gooseberries, cranberries<sup>d</sup>, and the raspberries and strawberries of Europe.

The mountains of Spitzbergen, however barren they may appear in the distance, afford moss, and other small plants, such as poppies, scurvy grass, and ranunculi<sup>e</sup>. The spurred violet<sup>f</sup>, though not a native of Britain, is indigenous in Iceland and in Switzerland; and yet Iceland plants are almost all British. In what manner could this violet become indigenous in Iceland, when Britain, lying between the two countries, knows it only as a guest?

<sup>a</sup> Hooker, ii. 323.

<sup>b</sup> M'Keevor's Voy. p. 69.

<sup>c</sup> *Integrifolia*. *Flora Danica*. 188.

<sup>d</sup> Chappel's Newfoundland and Labradore, 138.

<sup>e</sup> The same as in Lapland. "Caule unifolio et unifloro, foliis tripartitis."—*Flora Lapponica*. Ranunculi, taken at Spitzbergen, and subject to pressure between paper and boards, during the voyage, vegetated in that position, and were living, when opened in England in the month of December.—See Parry's Narrative. Append. p. 208. 4to.

<sup>f</sup> *Viola calcarata*.

Among the rocks of Sweden wild roses and geraniums add interest and splendour to one of the finest cataracts in that country<sup>a</sup>; while the elegant *pyrola uniflora*, having a fragrance equal to that of the lily of the valley, blossoms not only in Sweden and the Hebrides, but in the south of France, and north of Italy. In Sweden, too, grows the rare plant, *cypripedium bulbosum*<sup>b</sup>, which is a native of North America. It is seen in no part of Europe but near Kiemi; and to that town the professors of Upsal<sup>c</sup> send for specimens. Near Christiana the *salix herbacea* grows; but so diminutively, that Dr. Clarke compressed twenty of them into two pages of a duodecimo volume. It is the smallest of trees.

How came ranunculi to grow on an island in the Polar regions, at the mouth of Waygat's Strait, where there are no species of vegetation but moss, sorrel, and scurvy grass? Whence does it arise, that the paper mulberry is found in the island of Lefooga, and in scarcely any other of the Pacific islands? Why is not the nutmeg,—so abundant in the Malaccas,—found in the other Indian islands? Why is the tea-tree, which grows so abundantly in Java and its dependent islands to the east, denied to Sumatra and the peninsula of Malabar? And why is the anana of Hindûstân, the flavour of which seems to be compounded of sugar, strawberries, claret, and rose-water, and therefore so peculiarly worthy of transplantation, almost entirely confined to that country?

The Portuguese introduced the papaw into the Malay Islands<sup>d</sup>, and yet they have neglected to introduce many fruits into Portugal, which would flourish as well in that country as in any of their tropical settlements.

The Alfonsia has a large trunk, but its height is only six

<sup>a</sup> Kaardisen nivas. Clarke, *Scandinavia*, p. 324.

<sup>b</sup> Acerbi, p. 339. 4to.

<sup>c</sup> Clarke, p. 476. 4to.

<sup>d</sup> Rumphius, *Herb. Amboin.* i. p. 147.

feet; it produces, however, sometimes not less than 600,000 flowers at the same time. The *Adansonia* tree is found in Senegal. It is forty feet in circumference. "Stripped of its foliage," says Mollien<sup>a</sup>, "it resembles an immense wooden tower. This majestic mass is the only monument of antiquity to be met with in Africa."

The soil, climate, and cultivation of Africa, and its islands, present many curious vegetable phenomena. Pine-apples, long supposed to be foreign to that continent, were found by Tuckey on the plains, where Europeans had never previously been. At the mouth of the Gambia, Park saw the orange and banana of the West Indies: and yet not a single indigenous species, or any of the principal genera of plants, at St. Helena, are found in any part of the coast of Congo. Nor does the vegetation of that coast bear any resemblance to that of more Southern Africa; while the plants of Egypt and Abyssinia bear as little affinity to those of the Gambia, the Formosa, and the Senegal.

Chief of the plants, hitherto discovered on the Congo, are found to exist in the equinoctial parts of New Holland; in Van Diemen's Land; the South of Europe; and the North of Africa<sup>b</sup>. Some few, however, there are, which have elsewhere been found only in Equinoctial America. The best plants on this coast are natives of other continents. From Asia<sup>c</sup> came the orange, the cane, the tamarind, and the plantain: from America the capsicum, the maize, the papaw, the tobacco, the cassava, and the pine-apple. Some plants, however, as the *begoniacæ*, are found in the Isles of France, Bourbon, Johanna, and Madagascar; and yet no research<sup>d</sup> has discovered them on the neighbouring continent; nor are there any of the *laurinæ*<sup>e</sup>, though they are found in Tene-

<sup>a</sup> Trav. in Africa, p. 41. 4to.

<sup>b</sup> Tuckey, p. 423. 4to.

<sup>c</sup> Ibid. 469.

<sup>d</sup> A.D. 1818.

<sup>e</sup> Brown's Observations on Prof. Smith's Collection from Congo.—Tuckey, p. 464. Appendix. 4to.



riffe and Madeira. All this may be regarded as being very extraordinary.

The maize and the pine-apple, the papaw and the tobacco of Africa, are said to have come originally from America; and the tamarind and sugar-cane from Asia. But in what manner they were introduced no probable conjecture has been formed. The Cinnamon, too, is very remarkable in its emigrations. This tree is found in Ceylon, Malabar, Sumatra, Tonquin, Cochin-China, Caubul, Borneo, Timor, the Loo-choo Archipelago, Floris, Tobago, and the Philippine Islands. It grows, also, in the Isles of Bourbon and Mauritius; in the Brazils; the Sichelle Islands; Jamaica and Guadeloupe. In 1772 it was introduced from the Isle of France into Guiana; and since that time into the Antilles. Now it is not very difficult to account for the appearance of this tree in so many longitudes; since, besides those, in which man is known to have had a share, birds might propagate its seed into some regions; and the tides might navigate its roots, and even its trunk, to the shores of others. But why has heath been denied to the western continents? For, with the exception of a dwarf species found in Baffin's Bay, it is totally unknown, as a native, in both. We shall be told, by some botanists, that there is no soil adapted for its culture; and by some naturalists, that there is no animal to feed upon its leaves. The traveller, however, will inform us, that there is, in America, not only the very climate, but the soil, in which it is accustomed to vegetate; and abundance of animals, that would delight in its herbage.

European science has searched the civilized world; but only a small portion of savage plants, if so they may be called, are yet known; for even the numerous species, growing in the new world, examined by Bonpland<sup>a</sup> and Humboldt,

<sup>a</sup> Vide Nova Genera et Species Plantarum, quas in peregrinatione orbis novi collegerunt.—Amat. Bonpland et Alex. de Humboldt, 1815. Parisiis.

form but a small portion of the vegetable wealth of that magnificent continent.

The coasts of New South Wales have yet been but superficially explored: the interior still less. But its vegetable wealth may, in some measure, be conceived from the circumstance, that it affords even to a superficial survey twelve species of the pultenea; fourteen of the eucalyptus; seventeen of the hakea; twenty-one of the banksia; and thirty-one of the melaleuca. While the Cape of Good Hope affords not only forty-nine species of aloe; and fifty-five of the oxalis; but seventy-four of the protea; and not less than 304 species of heath.

In 1763, Linnæus reckoned 7,500 species of plants. In 1784, Murray, 9,000. In 1806, Person, 27,000. In 1809, there were reckoned 44,000. In 1816, M. Decandolle supposed them to amount to 50,000:—and as Spain, Dalmatia, Russia, Turkey, Brazil, the north-west coast of America, the centre of Africa, New Holland, Thibet, China, Cochin China, and other countries have been but imperfectly examined, he supposes the number to exceed even 100,000.

Humboldt calculated vegetables at 44,000: of which 6,000 are without sexual organs: in Europe 7,000; in Africa 3,000; in New Holland and the South Sea Islands 5000; in the temperate zone of Asia 1500; in the torrid zone of Asia 4500; in the two temperate zones of America 4000; and in the torrid zone of that continent 13,000. Here are very curious results. In New Holland,—almost unpeopled,—and the South-Sea Islands,—evidently of a comparatively recent formation,—we find nearly as many species of plants as there are in all Europe;—more than in all Africa, and nearly as many as in all Asia. How strikingly do the celebrated lines of Gray recur to our imagination!

Full many a flower is born to blush unseen,  
And waste its fragrance on the desert air.

And not incurious is it to observe the vast profusion of vegetable beings, that receive life and sustenance in the torrid zone of America. We may extend our surprise, too, to the curious circumstance, that in Lapland there are so many species of rare plants, that when Linnæus visited that country, he was struck with astonishment. The plant, which grows highest in Lapland is the umblicated lichen; and the only bird, which flies over it, is the *Emberiza rivalis*—(the Snow-bunting).

Some plants are exceedingly scarce; and others are known only in particular places. The sea-weed, *fucus ramentaceus*, is found scarcely any where but in Iceland; though the waves might waft it from one pole to another. Schomberg found in Caffraria a species of spotted *ixia*<sup>a</sup>, which bears a cluster of green flowers, something like an ear of corn. Dr. Reynhaut, of Elmina Castle, found in the Aquapun country a new species of aloe, of which the natives make thread:—a citron with indented leaves:—and a tree of a new genus, bearing flowers like tulips. He found also many unknown trees and shrubs; and he expresses a belief, that not one twentieth of the native plants are to be found in any other part of the African coast.

Pallas discovered a nondescript daffodil, having broad leaves, winged capsules, and a plurality of flowers, on the top of the mountainous ridge near Arsagar. Dr. Davy saw a tree, of the *rhododendron* genus, upon the peak of Adam, which is seen in no other part of the world. Upon the high mountains of the Caraccas, also, grows an extremely scarce and magnificent plant. It was named after the German poet, Freyherr Von der Lûke. It is esteemed sacred; and no one is permitted to take even a specimen of it. The Malabar camphor-tree<sup>b</sup> is found only in the islands of Borneo and Sumatra;—and Rumphius<sup>c</sup> observed, that those trees, which

<sup>a</sup> *Maculata*.

<sup>b</sup> *Dryobalanops camphora*.—Crawford's *Indian Archipelago*, vol. i. 516.

<sup>c</sup> *Herbarium Amboinense*, tom. ii. p. 66.

yield cassia, cinnamon, and clove bark, are seldom, if ever, found in the same countries.

Logwood is a native of the East and West Indies; but it grows no where so abundantly as in the Bay of Campeachy. The mahogany-tree, also, though entirely unknown to the ancients, is a native of the two Indian hemispheres. There are two species; the mahogani, and the febrifuga<sup>a</sup>; the former peculiar to the West; the latter to the East:—and it would be difficult to ascertain with precision, which is the parent; though probability assigns that honour to the former.

The introduction of wheat into New Spain is traced to three or four grains, which a negro servant of Cortez picked out among the stores of rice, that had been sent from Europe, for subsisting the troops: and the monks of Quito still preserve, as a precious relic, the earthen jar, in which Father Rixi of Ghent, gathered the first crop, from a spot of ground cleared away in front of the convent.

In Mexico there is a tree, the flower of which, before it has expanded, resembles the closed hand of a monkey; when unfolded, the open hand. From this circumstance it derived its name of *chiranthodeadron*. Not long since there existed only one specimen of this tree in the known world. It grows, and has flourished, for many ages, in Toluca, a city of Mexico; where it is esteemed sacred; and whither persons travel from great distances in order to procure its flowers. This tree has been fully described by Larretequi, a Mexican physician, whose work, written in Spanish, has been translated into French by Mons. Lescallier. Previous to the year 1787 this was the only tree of its genus known to be in existence: but some botanists having visited Toluca in that year, they took slips, and planted them in the royal garden in Mexico, where one of them took root, and had grown in 1804 to the height of forty-five feet. Humboldt and his friend Bonpland visited

<sup>a</sup> Roxburgh's Plants of the Coast of Coromandel, 17.

the parent tree. They knew of no other but that in Mexico; yet from some indistinct accounts, they thought it probable, that it might exist in some of the distant provinces of that country.

If you inquire of a naturalist, why the turnip of Sweden should be indigenous to that country, he will answer, "because it is peculiarly adapted to the climate and the soil." If you inquire of him, why it was not originally planted by Nature on the continent of New South Wales, he will reply, "the soil is too arid and the climate too intense." But if you inquire of the cultivator of this very plant, at New South Wales, where it has recently been introduced, whether the seed has sprung up and prospered, he will inform you, that it has not only sprung up, but that its top grows to the height of six feet <sup>a</sup>; and that its root has even arrived to the weight of thirty pounds. Thus we find, that some plants improve by being transplanted to a country and climate, which would appear to be naturally and decidedly unfitted for them.

It is curious, that New South Wales should be so abundant in native vegetative beings; and Van Diemen's Land, its neighbour, so indigent of them. This island is so healthy that, at Hobart's town, sixteen months have been known to pass away without a single funeral. It has streams and extensive tracts, free from timber; exotic corn and fruits flourish abundantly; and yet not one native edible fruit or vegetable has been ever found in it <sup>b</sup>.

<sup>a</sup> Sydney Gazette, April, 1816.

<sup>b</sup> Since this was written a very remarkable discovery has been made.— "During the year 1834, 100,215 quarters of wheat were imported into this country from Van Diemen's Land, being, with one exception, the largest quantity imported from any one country. Within these few months an *indigenous species of wheat* is stated to have been discovered. Of this discovery the following account has been given in the local papers:—"Mr. Foster, of the Macquarie River, has recently completed a tour of the northern and eastern coast of the island, exploring the several rivers from fifteen to twenty miles up their stream. What we look upon as the most interesting result of the journey is the discovery of an *indigenous species of wheat*, which grows in various parts

In that part of New Holland, which has been recently colonized, viz. the Swan River department, has been found a curious plant, no where else, I believe, known. The flower of it, when warmed by the rays of the sun, gives out a smoke, similar to that, exhaled by persons, who smoke. When the discoverer first saw it at a distance, he was greatly alarmed; for he thought he had fallen into an ambuscade of savages.

In Nootka Sound, Cook saw wild rose-bushes, rasp-berries, straw-berries, and wild gooseberries; all natives of Europe: and though so common in South Africa, yet it would be, as I have before said, in vain to search through the whole continent of America for a heath; and not only not the rock-rose, which blossoms for a day, and has its leaves of so many different figures and shades, and petals of so many opposite colours; but not a single native rose tree has been found in the whole of South America\*. Nor is there a native honey-suckle in all Africa; though both the European rose and the American jasmine flourish on the Congo.

Shall we now return to our own country? The great round-headed garlick<sup>b</sup> grows wild only in one spot in Great Britain: viz. the Flat-Holmes, in the British Channel; and Cornish lovage<sup>c</sup> is said to be found in no part of the world but Cornwall.

It is curious to observe how distant the various species of the same genus vegetate from each other. A few instances

near the coast to the north of St. Patrick's Head. It was unfortunately only in bloom when Mr. Foster saw it, and no ripe grains could be found from which it could be propagated, which, however, will, we hope, be the case by some future traveller, who may visit that part of the country when the grain is ripe. As this is the first of the cereal order of plants that has been found in Van Diemen's Land, its discovery is well deserving a place in the annals of the colony. Unlike the common sorts of wheat, it seems to delight in poor soils, growing luxuriantly in banks of sand and shells."

\* The Jesuits describe the Paramo de las Rosas in South America, as being covered not only with rosemary but with the red and white roses of Europe. Humboldt describes them as of the species *Rosa centifolia*; but he is diffident in respect to them.—Vid. Per. Narrative, iii. 487. iv. 248.

<sup>b</sup> *Allium ampeloprasum*.

<sup>c</sup> *Liquoticum Cornubiense*.

will sufficiently illustrate this reflection. There are fourteen species of the *psoralea* at the Cape; one at Madeira; one in Peru; one in Italy; and one in the Levant. Of the eighteen species of *elichrysum*, only one vegetates in New Holland; but of the starwort there are four; seven at the Cape; one among the Alps; one in Mount Caucasus; one respectively in France, Italy, and China; and not less than fifty-nine in America. Of the *mesembryanthemum* it is equally curious to observe, that, while one species has been found in Greece, and three in New Holland, only one should have been found peculiar to the North of Africa (Egypt); while there are no less than 170 peculiar to the South.

Some plants will naturalize in a primitive manner; that is, without culture; only in peculiar temperatures. But the *lopezia*, the scarlet-flowered *justicia*, the pellucid pepper-plant, the tuberous *commelina*, and the purple shrub *nycterum*, indigenous to Mexico, will no more grow in Siberia, than the lily-leaved bell-flower, and the creeping *gypsophila* of Siberia, will blossom at the Cape. The *auricula* of the Alps, and the rose-bay of Mount Caucasus, are never seen among the Andes or Corderillas; any more than the crenated *convolvulus*, the trailing cherry, and the golden *pancratium* of Peru, are witnessed in Kamschatka.

#### POISONOUS PLANTS.

IN respect to poisonous plants. These vegetables emigrate with great difficulty. It has been asserted, that no animal will eat food, that, in its natural state, is injurious to it. Instinct, they say, if not disrelish, will teach the animal to avoid it. In Europe, however, we see frequent instances to the contrary. In Africa the fact is still more evident; for the cattle, north of the Cape, are extremely partial to the *Amaryllis disticha*, which almost infallibly kills them. With the bulb of this plant the Bushmen poison their arrows.

There, also, is a plant, called the Euphorbia, which is of such a poisonous nature, that if some branches are thrown into the fountains, where the animals on the Orange River drink, it has so powerful an effect upon them, that they die in less than an hour afterwards. It is succulent, and grows to the height of fifteen feet. With this plant, also, the Hottentots poison their arrows; its juice being mixed up with a species of caterpillar, that grows upon another plant. It is curious that the flesh of those animals, which die of this poison, is not in the smallest degree injured.

In Java there are several vegetable poisons. From the sap of the Oopas is prepared a substance, equal to the strongest animal poisons. There have been many fables relative to this tree. That it exists is certain; but shrubs and plants grow round it; and no barrenness is observed in its neighbourhood. When it is felled, there is, certainly, an effluvia from its juices, which mix with the atmosphere, and produce cutaneous eruptions; but the Dutch account is fabulous<sup>a</sup>. The most poisonous of all trees, however, is the Tshettik of the same island. It is far more fatal in its effects than the oopas<sup>b</sup>. It grows in deep black mould, in the midst of almost inaccessible forests. Neither of these trees have found an opportunity of propagating out of their own island<sup>c</sup>.

#### EMIGRATION OF ANIMALS.

It has often been a subject for surprise, in what manner noxious plants and animals have been transported from one

<sup>a</sup> Vid. Transact. of Lit. and Philosoph. Society of Batavia, vol. vii. Also Raffles' Hist. Java, vol. i. p. 43.

<sup>b</sup> Horsfield, Batavian Lit. and Phil. Transact. vol. vii.

<sup>c</sup> Pontoppidan says, "Near Rostal is a flat and naked field, on which no vegetable will grow. The soil is almost white, with grey stripes, and has somewhat of so peculiarly poisonous a nature, that though all other animals may safely pass over it, a goat or a kid no sooner sets his foot upon it, than it drops down, stretches out its legs, its tongue hangs out of its mouth, and it expires; if it hath not instant help."—*Nat. Hist. Norway*, 16.



country to another ; not only distant by land ; but separated by vast oceans.

The man of war bird soars in the air like a kite, to which it is similar in shape though not in colour ; having a black body with a red neck. Its eye is so keen, that it can see fish on the surface of the ocean ; it descends ; and after seizing its prey, without scarcely touching the water with its bill, mounts as swiftly as it had descended. This bird can traverse the ocean from island to island ; because it can not only fly, but maintain itself upon its voyage. The same observation applies to the petrel. This bird, named after St. Peter, because though it is actually upon the wing, it seems to walk upon the water, transports itself from one end of the ocean to the other. It has long legs ; is about the size of a swallow ; spouts oil from its nostrils ; and mostly forebodes a tempest. It is seen in almost every sea ; alike insensible to the heat of the tropics, and the rigour of the poles. But whence does it arise, that the house and garden spider of Europe,—an insect unknown in Ireland,—is yet found in the Loo-choo Islands ? These insects are enabled by their circular membrane to walk upon walls and roofs ; and the latter has the power of suspending itself from tree to tree, and across ; but it has no power of flight, as many other insects have.

The isle of Amsterdam has neither insects nor reptiles : but this may be accounted for by the circumstance, that it has neither cold springs nor rivers \*.

\* This island is about 2,000 miles from shore, and lies midway between New Holland and Madagascar. It is eight square miles in surface. Zeolite, obsidian, and pumice are seen in every part of the coast. There is not one quadruped, nor one land-bird ; and, if we except flies, not one visible insect. There are mosses, sow-thistles, garden parsley, procumbent pearlwort ; poly-pody, spleenwort, and a few other plants : and what is extremely curious, they are all British. The gardeners of the Lion, on their voyage to China, planted potatoes here.—*Anon.*

The boa constrictor is not only known in Ceylon, but in Java; and yet it is not amphibious. By what means could this animal find its way to islands so distant? This is the more surprising, when we consider that the rattlesnake<sup>a</sup> of America is unknown in the same latitudes in other countries: where the vapours they emit and spread around them, and which affect animals in such a curious manner, would, in those climates, equally assist them in their plans of subsistence. Among the Hottentots, too, there is a snake, belted with black, red, and yellow colours, which, when seen in the night, becomes luminous and looks like fire. This animal would embellish the midnight landscapes of Austral Asia; and yet it is not there to be found.

That crocodiles should be found to exist in Egypt, in America, in Java, and many parts of the East, may be accounted for, since they are amphibious; but why is the shawl goat, so useful and so numerous north of the Himaylah mountains, known in no other country than in Tartary? Near the lake of Manasanawara they are used by the natives as beasts of burden. When laden, they will climb the most difficult places without hesitation; but they are timid, when descending steep precipices; they are short-legged, and of a compact form; and even over abrupt roads will travel five cos<sup>a</sup> a day. This animal would be exceedingly useful in other mountainous countries, as well as in those, behind the empire of Nepal<sup>b</sup>.

In the island of Pangesani<sup>c</sup> are thick forests of palms, in which are a great number of squirrels: and in Nutmeg Island are a vast multitude of glow-worms, and spiders of different forms and colours. Here, too, are large evergreens, the roots of which are buried in calcareous stones; several species of

<sup>a</sup> Vid. Moorcroft's Journey in Little Thibet.—Asiat. Researches, vol. xii.

<sup>b</sup> It has been lately introduced into France.

<sup>c</sup> D'Entrecasteux's Voyage in Search of La Pérouse, vol. ii. p. 316.

the fig-tree; the beautiful *Barringtonia speciosa*; mosses; ferns; and many parasitical plants:—uniting as it were, by its productions, Europe to Asia; and Africa to America.

On the coast of California are found the most beautiful univalve shells in the world. Their lustre is even superior to mother of pearl; appearing through a transparent varnish of livid blue, like lapis-lazuli. There are, also, fine shells found on the Papua and Molucca Islands. Off the coast of New Guinea some are found <sup>a</sup> 258 pounds in weight; and on that of Celebes are cockles so large, that they afford an ample meal for the satisfaction of seven or eight men. Thus, though poisonous and destructive animals and plants find means to emigrate to countries, thousands of miles apart <sup>b</sup>, shells and cockles like those, we have alluded to, beautiful and useful as they are, are unknown to islands even in their own immediate neighbourhoods.

Though Tobago has the vegetable productions of Trinidad, it has not all its birds or quadrupeds; and what is still more curious, there are several birds of the American continent in Tobago, unknown in Trinidad, which is many leagues nearer the continent: and though many of those birds have been carried to Trinidad, none have multiplied.

That pacos and lamas should not be found north of the Line, though the Cordilleras of the north have the same climate and temperature as those of the south, is not to be wondered at, since the herbage <sup>c</sup>, on which they feed, is nowhere to be found north of the Line. The wonder would be, that the same herbage is not found in the same description of climate, did we not reflect, that though the atmosphere may have the

<sup>a</sup> Vid. Dampier, vol. iii. part iii. p. 106. Vol. i. p. 449.

<sup>b</sup> The Falkland Islands, for instance, were originally peopled with Antarctic foxes, by their being accidentally conveyed thither, from the extreme coast of South America, on islands of ice, broken from the mainland, and driven thither by the winds and currents.

<sup>c</sup> Called Yeho and Xarava.—Present State of Peru, 4to. 1805. p. 50.

same temperature, the soils of the two regions may be, and are, doubtless, of a very different quality.

On the coast of Guinea, asses<sup>a</sup> are found much larger than horses. In no other country are they so. The Dongola<sup>b</sup> horses, on the same continent, are, on the contrary, the most perfect in the world; being beautiful and symmetrical in their parts; nervous and elastic in their movements; and docile and affectionate in their manners. One of these horses was sold, in 1816, at Grand Cairo, for a sum equivalent to a thousand pounds.

The coast of Guinea is remarkable for its animals: among which are porcupines, wild boars, jackals, tigers, elephants, crocodiles, large snakes, and ants of a prodigious size. There were, also, at one time, not less than 100,000 apes of different species. Now, in the midst of all these powerful enemies, it is natural to suppose, that the most helpless of all animals could have no power of security or existence; and yet the Sloth has not only the power of living, but of propagating<sup>c</sup>. On some parts of this coast, too, Nature seems to have inverted her plan, by making men woolly and sheep hairy. On the Tartarian side of the Himaylah range she has, also, clothed the cow with an undercoat of wool or fur, as fine and as soft as that of beavers.

The camelopard is not seen out of Africa: neither is the humming bird witnessed out of America; though some report it is to be seen in Java. Why has Nature denied these beautiful animals to other countries of the same latitude?

In one of the Philippine islands are an incredible number of bats; so large that their wings extend from six to seven feet from tip to tip. In the evening, as soon as the sun has set, vast numbers of them collect like bees, and direct their course to Mindanao. They return regularly every morning.

<sup>a</sup> Bosman, p. 228. ed. 1721.

<sup>b</sup> In Nubia.

<sup>c</sup> Since this was written Mr. Waterton has given a very different character of this animal. According to his account, its name appears a complete misnomer.

As these bats are seen in few other places, we should almost be tempted to suppose, that Nature had resolved upon signaling these islands with some of the most curious of her caprices ; as she has, by the formation of so many unique animals, on the continent of New Holland.

The first parrot, ever seen in Europe, was brought from Ceylon by Alexander's admiral, Onesicritus. The Romans afterwards obtained them from an island of the Nile ; and in the time of the earlier emperors, they were kept in cages of shells, ivory, and silver. The ash-coloured parrot, now so common in Jamaica, and parts of America, went originally from Guinea. The blue-headed parrakeet, which sleeps with its head downwards, was carried from Sumatra and Malacca to the Philippine islands ; but it would be impossible to state, in what manner it went to Otaheite. The slave ships of Senegal, however, introduced the rose-ringed species into Guadaloupe, Martinico, and St. Domingo. Lories, wherever they are found, were originally deported from New Guinea, or the Moluccas. The noira lory, called for its beauty " the brilliant," was with great difficulty made to sustain a voyage from Java to Amsterdam ; the white-headed Amazon, so common in Mexico, will not naturalize even in Guinea ; the mai-pouri,—occupying the chain between parrakeets and popinjays,—rejects every kind of food, when caught ; and will consent to try no climate but its own.

It was observed by Barentz, when he and his companions passed the winter on the western side of Ice-haven, that when the sun left them the bears left them too ; and were succeeded by wild foxes ; and that when the sun reappeared, the foxes fled, and the bears returned.

The Scythian ANTELOPE migrates, every autumn, from the northern to the southern deserts ; and returns in the spring. The springer antelope migrates in small herds, from the interior of Africa to the neighbourhood of the Cape. There they remain for about two months : when they return in bodies

to the amount of many thousands. When rain has not fallen for two or three years, they travel through Caffraria, and destroy the chief of the vegetation: but lions, hyenas, and panthers, destroy them in return\*.

Lapland MARMOTS travel, once or twice in twenty years, from the mountainous parts of Lapland and Norway, in large bodies; destroying all the grain and vegetables in their way; and, being deterred neither by water nor by fire, travel with their young either in their mouths, or upon their backs, till ruin overtakes them. None ever return;—for they are either drowned, killed by the inhabitants of the districts, through which they migrate, or eaten by foxes, lynxes, ermines, and other animals. Wild asses, also, collect in autumn to the east and north of the lake of Aral, in thousands; and thence effect a gradual retreat into the northern parts of Persia and India.

Monkeys, apes, elephants, camels, and tigers, are not able, generally, to propagate out of their natural latitudes; nor have the Mamelukes of the Caucasus power to propagate in Egypt; nor will Egyptian plants propagate in Tartary. In hot countries, we are told, animals are more wild, more dreadful, bolder, and more ferocious, than in temperate ones: yet in America, Nature, under the same sun, seems to have relaxed from the severity of this discipline. Remarkable for the majesty of its vegetable forms, the New World not only presents to an European a new climate, but new flowers and plants; new fossils, shells, and fishes; and new reptiles, insects, and zoophytes. It exhibits, also, in the southern latitudes, not only new birds and quadrupeds, but a

\* In 1822, a pair of Wapati, a nondescript species of elk, were discovered in the interior of North America, and were exhibited in London in the latter part of that year. Their size was that of a small horse. They were very gentle, received food even from visitors, and were, at that time, breaking in for the saddle and harness. The Indians of the Upper Missouri domesticate them, and they draw sledges at the rate of twenty miles an hour; and their flesh is said to be delicious venison.

new firmament. Another pole presents itself; and shadows point to the south. Cassiopeia, the Bear, the Pleiades, and the northern constellations, are no longer witnessed at night; and the soul sinks, as it were, at one time, and is elevated at another, in the contemplation of the power and magnificence of the SOVEREIGN CHANGER OF THINGS.

It is curious, that when sheep were introduced to Van Diemen's Land, they acquired remarkable fertility. They bred twice a year, and, for the most part, had twins: In consequence of which, a few sheep had multiplied, seventeen years after their introduction, to the number of 127,883. In 1818, there were, also, in this island 264 horses; and 15,356 horned cattle. But to show how little mere climate has to do, in respect to the increase, we may observe, that ewes in Lapland have frequently twins twice a year; and goats constantly two kids, and often three at a birth.

Captain Cook left a buck and a doe, with two rabbits, in Mooa; a bull and cow, a Cape ram, and two ewes, with a horse and mare, in Tongataboo; and various domestic animals in Otaheite and other islands\*. Captains Vancouver, Wilson, and other navigators, have followed the example:—in a few years, therefore, islands, which have a tropical vegetation, will abound in animals from the temperate zone.

The Spaniards have done great service to the western world in this manner. They introduced dogs, swine, horses, and horned cattle into St. Domingo, which, after exterminating the original inhabitants, they permitted to run wild in the woods and savannahs. They performed the same service for Chili. In that country horses became so numerous, that in Molina's time they sold for only four shillings a head; and in 1798 there were exported from Buenos Apres not less than

\* When Vancouver visited Otaheite, he found that most of the herbs, plants, and animals, left by Capt. Cook, were destroyed during the wars, that had taken place in that island: vol. i. 98. 4to.

43,752 skins of horses, and 874,593 untanned hides. Horned cattle have not improved in Chili, or the Brazils; but the horses are equal to the finest breeds of Europe. Mules are larger and more handsome; and swine more prolific, though not so large.

The horse originally is a native of Asia\*. Led in a domestic state into these vast regions, they have resumed the wild habits and manners of their forefathers; but are subject to evils, to which those ancestors were strangers. In the season of heat, they are tormented by musketoos and gadflies by day; and in the night by large bats, which leave holes in their skins for insects to deposit their eggs. During the season of inundations, when the savannahs become lakes, they are seen running about in all directions, as if they were frantic; surrounded by manatees, water-serpents, and crocodiles. Upon the subsiding of the waters, however, the earth becomes enriched with an odoriferous herbage; and they enjoy, till the season of heat returns, the sweets of existence in large herds.

British horses were so much admired by the Romans, that they imported great numbers of them, for the purpose of recruiting their cavalry. Of late years the horse, the ox, and the sheep have been much improved, both in size and symmetry, by crossing the respective breeds. The art of improving stock was carried to a curious height by the ancient natives of Spain and Egypt; who, depending much upon the efficacy of association, placed the handsomest oxen before their cows, when in conception. In modern Greece, where cows are not milked, many farmers entertain the same ideal impressions. In Britain, however, to such an extent has the art of breeding been carried, that 400 guineas have not unfrequently been given for a bull; and 100 guineas for the use of a ram for only one season.

In Chili, too, are the hare and otter, with many varieties of European fowls, as well as in Peru, Mexico, and the

\* Humboldt.



South Sea Islands. Chili is happy in having no wolves, or tigers; even the lion is harmless; and men sleep in the forests in perfect security<sup>a</sup>: there being no poisonous reptile of any sort<sup>b</sup>; nor any wasps, or musketoes.

The rat was introduced to America by a ship from Antwerp<sup>c</sup>; and the first cat was presented to Almagro<sup>d</sup> by Montenegro, who received for the present no less than 600 pieces.

Some writers have asserted, that all animals degenerate in America. This idea has arisen chiefly from the unphilosophical rage for generalization, which prevailed so extensively, some years since; and which still partially remains to the discomfiture of true science. So far from this having been the case in Chili<sup>e</sup>, all European animals, as before observed, have increased in size rather than diminished: particularly horses, asses, sheep, and goats. Ewes, indeed, have lost their horns; but rams have acquired four; and not unfrequently six.

There are many animals of Asia and America, which it would be wise to introduce into the south of Europe. A French writer recommends to this adoption the fowls of Chagataon; the Cashmirian sheep; the musk deer of Thibet; the bulls of Berar; many kinds of birds, and several species of fish. The Indian camel would, assuredly, flourish in Italy<sup>f</sup>, Sicily, Spain, Portugal, and Greece. It is true, the camel of the deserts can only be of use in level countries; since "uphill or downhill is equally the camel's curse:" but the camels of Dera have a more various capacity of movement, and ascend hills with little comparative difficulty.

Of all Asia, the country most resembling Europe, is Af-

<sup>a</sup> Molina, i. 34.

<sup>b</sup> Ulloa, iii. part ii.

<sup>c</sup> Wallis.

<sup>d</sup> Herera, dec. v. c. 9. The cat is not mentioned by Aristotle; it is probable, therefore, that cats were unknown in Greece at the time, in which that eminent naturalist wrote.

<sup>e</sup> Molina, i. 267.

<sup>f</sup> In Pisa there is a breed of camels, said to have been introduced at the time of the Crusades.

ghannistaun. There is nearly the same general climate, similar animals, and a similar vegetation; most of our best fruits; and not a few of our most common, as well as of our most beautiful, flowers. These are mixed with turtles, tortoises, and plantains, with other instances of Asiatic zoology and vegetation. Adelung assigns the table-land of Thibet as the birth-place of the human race; since vines, pulse, rice, barley, and all other plants, which man requires, grow there; and since it is the region, where all the domestic animals are found wild; as the dog, cat, pig, ass, horse, cow, sheep, goat, and camel.

Among the rocky mountains of North America is an animal called the Rocky Mountain Sheep<sup>a</sup>,—an intermediate genus between the goat and the antelope. It has fine white wool; and ought to be introduced into Great Britain. The gazelle, too, might embellish several districts of Spain and Italy. Mild, intelligent, active, and familiar with man, “the little four-eyed stag,” (as the Ceylonese call it, from its having two marks under the eyes,) might feed on herbs and flowers, and milk and honey,—to all which it is particularly partial,—from the hands of Spanish and Italian beauty; and reward their attention with one look from its large, brilliant, fascinating eyes.

An attempt has lately been made to people the desert mountains of Stavanger with domestic rein-deer. In the winter of 1818, an inhabitant of that district purchased 200 in Sweden and Russia Lapland; some of which were of the white Siberian breed. The want of snow induced him to leave all his snow-shoes, furs, utensils, and tents, in Aamadt; and he killed more than twenty on the journey for food and beverage. They passed through Christiana on the 1st of

<sup>a</sup> Professor Pallas says, the sheep is the result of intermixtures of the Siberian Argali, the Sardinian Monflon, the panseng, or goat of Persia; the bouquetin of the Alps, and the Caucasian sheep. He extracts the dog from the jackal, wolf, and fox.

January, and arrived at their place of destination in perfect safety<sup>a</sup>.

Some animals are better protected, and increase more by being under the guardianship of man, than they would do, if left entirely to themselves. Hence the large flocks of bustards, that are seen in Chili, where they are frequently domesticated; and hence the decrease of the black cock in Wales and Scotland; an animal which flies from cultivation, and prefers the birch forests of Lapland, Siberia, Finland, and some parts of Norway. They are decreasing every year. This rule, however, does not invariably apply; for though redbreasts and wrens in Europe, blue pigeons at Mecca, and storks in Germany, Greece, and Africa, are piously protected, we do not find, that they increase to any very considerable extent. On the rivers of Iceland are seen large flocks of swans<sup>b</sup>; in some parts of America an immense number of turtle doves<sup>c</sup>; while in Upper Canada<sup>d</sup>, and in the state of Ohio, are beheld so vast a multitude of wild pigeons, that Wilson, the celebrated Ornithologist, calculated that he saw in one day a flock, containing not less than 2,230,000,000.

Some animals are found in distant latitudes; and not in their intermediate spaces. Thus in Kodjak<sup>e</sup>, of the Northern Archipelago, are found beautifully speckled mice; the same animal is found 300 leagues distant; and in no part of the intermediate countries: and the mountain sheep (argali) of Kamschatka, in the same manner, is known in Europe only in Corsica and Sardinia. The dog of the arctic regions, visited

\* In 1821, Mr. Bullock brought some rein-deer to England. They all died but two. For a curious instance of their docility and obedience, see *New Monthly Mag.* Oct. 1821, p. 506. Rein-deer were introduced into Iceland in 1770, from Norway, by Governor Thodal.—*Hooker*, i. 107. Capt. Parry found them in Melville Island. A strange epidemic prevailed among them in the north of Sweden in 1823-4. A letter from Stockholm states, that as soon as they were attacked, they ran at full speed, till they met a running stream, into which they plunged. In this manner more than 3,000 perished.

<sup>b</sup> Hooker, i. 273.

<sup>c</sup> La Hontan, i. 62.

<sup>d</sup> Howison's Sketches.

<sup>e</sup> Stæhlin's Russian Discoveries, p. 34.

by Captain Ross, neither growled nor barked; its anger being signified simply by the erection of its hair. The same peculiarities marked those of New South Wales, which were presented to Mrs. Lascelles and the Marchioness of Salisbury.

The barby-roussa, though found in a small island<sup>a</sup>, near Amboyna, is not found on the continents of either Africa or Asia; a circumstance the more remarkable, since, when hunted, it takes to the sea; and swims from one island to another. Some animals are confined to particular latitudes. Thus the sea-wolf, with teeth so sharp and strong, that it leaves marks of its bite even upon anchors, seems to be confined to the arctic and the higher latitudes of the temperate zones: but, the phocus is occasionally seen in the Mediterranean: and from this animal, probably, the ancients conceived their notions, relative to Syrens and Tritons.

#### DESTRUCTION OF ANIMALS.

MEN, in all civilized countries, offer rewards for the destruction of wild beasts. They are, indeed, considered as outlaws in every country.

Wolves were known in Scotland, even so late as 1577, to be greatly destructive to the flocks. Sir Ewen Cameron killed the last wolf in that country in 1680: and as Ossian nowhere alludes to the wolf, an argument has thence been drawn to prove that the poems, published under his name, are not genuine<sup>b</sup>. Edgar, king of England, enjoined Ludwall, king of Wales, to pay a tribute of 300 wolves every year; but they were common in England in the time of

<sup>a</sup> Bouro.

<sup>b</sup> They were once so prevalent in Scotland, that every baron was obliged to hunt the wolf four times a year, attended by all his tenants; and every sheriff had three great wolf-huntings every year also.—*Black Acts*.—Jac. I. ch. 115.

Athelstan; and very numerous, till within the last two centuries, in Ireland.

In the time of Solon, five drachms were given for a male wolf, and one drachm for a female. In Russia they are still numerous; as may be seen from an account of the number of animals, which they destroyed in 1823<sup>a</sup>. In Lapland and Sweden wolves have, of late years, very much increased. Sixty years since they were scarce. Now the forests are infested with them.

But discretion must be used in the destruction of rapacious animals; lest, in ridding ourselves of one evil, we entail upon ourselves a greater. Rooks, for many years, were regarded as nuisances to farmers;—they are now esteemed beneficial, from the grubs, which they destroy. The Pennsylvanian blackbird feeding on maize, the farmers destroyed them in great numbers. The worms, on which they fed, multiplied, in consequence, so abundantly, that they became immeasurably more destructive, than the birds. The birds, therefore, soon returned into favour.

All quadrupeds, that cannot be tamed for human use, will one day be extinct. The eagerness, with which they fly from the progress of man, is fully instanced in the back settlements of America. The Ohio country, not many years since, contained only a few savages, and a multitude of wild animals. Now (1837) it has a multitude of inhabitants; and, as a natural consequence, few wild animals<sup>b</sup>.

<sup>a</sup> This account was published by authority. Horses, 1,841; foals, 1,243; horned cattle, 1,807; calves, 733; sheep, 15,182; lambs, 726; goats, 2,545; kids, 183; swine, 4190; sucking pigs, 812; dogs, 703; geese, 673.

<sup>b</sup> Schoolcraft says, that the Indian considers the forest as his own. A letter from Berkshire, in America, gives an account of a week's hunt. There were killed—2 rabbits, 4 owls, 6 foxes, 6 partridges, 49 hawks, 115 grey squirrels, 137 ground hogs, 170 crows, 623 red squirrels, 710 pigeons, and 3,191 striped squirrels. Squirrels were so numerous in Ohio, in 1822, that they thronged even the streets and the house-tops of the villages, and consumed vast quantities of corn.

In tropical islands (except those in the immediate neighbourhood of continents), there are neither lions, leopards, tigers, nor elephants<sup>a</sup>. Lions were more frequent in ancient than in modern times: and they infested countries, to which they are now total strangers. For even as lately as the times of Herodotus and Aristotle, they not only infested Thrace and Macedon, but Thessaly: and Pausanias<sup>b</sup> assures us, that when Xerxes went into Greece, the camels, which carried the provender, suffered greatly by them: and it could have been no easy service to eradicate these animals from the recesses of Pindus, Othrys, Ossa, and Olympus<sup>c</sup>. That they were even in Argolis is evident, from the institution of the Molorchean games. Lions were not uncommon in Palestine, in the time of Samson, and Joshua, and David: and Godfrey of Boulogne<sup>d</sup>, even so lately as the time of the Crusades, destroyed one near Antioch. The lions of Asia, where the population is great, are less ferocious, and more obsequious to men, than in the interior of Africa, where the population is small. The presence of man alters the characters, and awes the propensities of animals.

Sylla exhibited a hundred lions; Cæsar four hundred; and Pompey no less than from five hundred and fifty to six hundred.

Neither is the hippopotamus so numerous as in ancient times. In respect to panthers;—Coelius wrote to Cicero, to send some from Cilicia, for the public games. “There are no panthers in Cilicia,” answered Cicero; “these animals, in their vexation to find, that they were the only objects of war, while every thing else was at peace, fled into Caria<sup>e</sup>.”

<sup>a</sup> Elephants were used by the Greeks for the first time by Alexander. Ivory was known, and even in use; but the Greeks never saw an elephant till the Macedonians passed over into Asia. At least, such is the assertion of Pausanias. Vid. lib. i. c. 12.

<sup>b</sup> Lib. vi. c. 5.

<sup>c</sup> Euripides describes lions in Cithæron.—Bacchæ.

<sup>d</sup> William of Malmesbury, p. 448.

<sup>e</sup> Plut. in Vit. Cic. This passage is very remarkable, inasmuch as the style is exactly that, which prevailed at the revival of letters. Poggio Bracciolini seems to be writing, rather than Cicero.

The egrel was formerly common in Britain ; it is now supposed to be confined to Asia, and some parts of South America. The lanner, a species of falcon, is now so scarce, that a naturalist must almost voyage to Sweden, Iceland, or Tartary, before he can procure a living specimen for description. The condor, once known in Lapland, Russia, Germany, and Switzerland, is known now only in Peru, Mexico, Brazil, and some of the South Sea Islands ; in Madagascar and in Senegal. The bustard is common in Chili ; but it will, at no very distant period, be entirely unknown in Europe. Its numbers are decreasing every year. That Cook should have found them and hawks in an island near Statenland is not remarkable ; but, that he should have found the turkey, is much to be wondered at.

Beasts of prey hide themselves in forests ; serpents in deserts. Both had once a far more extensive range than at present. Nor does the strength of lions, panthers, or eagles, avail them much : for they have little or no courage ; and will never attack superior force, unless impelled by irritation or want. In the early historical eras of Nineveh and Babylon, beasts were so numerous, that to hunt them with success was to acquire the most valuable species of distinction<sup>a</sup>. Nimrod founded his authority on this species of warfare ; and Odenathus was much celebrated for his skill in hunting the lions, bears, and panthers of the desert. Lions are still frequent on the western shore of the Tigris ; but they are never seen on the Persian side of that river ; nor on the Chaldean-side of the Euphrates<sup>b</sup>.

Amyclæ, in Laconia, was, at one time, so much infested with serpents, that the inhabitants were compelled to abandon not only their houses, but their lands. The island of Ophiusa (Fermentera) derived its name from the number of

<sup>a</sup> Guarini seems to have remembered this, for one of the best passages in his "Pastor Fido" is that, where a chorus of shepherds and hunters celebrate the fame of Sylvio for his success against a wild boar, which had ravaged the country.—A. iv. s. 6.

<sup>b</sup> Vid. Parson's Trav. in Asia and Africa, p. 145. 4to, 1808.

its serpents. It is only forty or fifty miles from Majorca, and yet is still uninhabited.

Wholly unmolested,—serpents grew to a prodigious size, and once existed in vast numbers: but the march of civilisation has abridged their food, their numbers, and their growth. Even the Molucca serpent was not unknown in the higher parts of Asia. Pliny mentions one, that was three-and-thirty feet in length; and another, that had the capacity of swallowing an entire stag: while the allegory of Apollo and the Python seems to favour the supposition, that it was at one time not unknown even in Greece.

A man may encounter a lion with success: but numbers are required to subdue serpents of such vast dimensions. For, before a serpent all the faculties of the human soul are suspended:—even the most ferocious of quadrupeds bend before them in agonies of horror.

\* That wild bulls existed in England is evident, from there having been six of those animals served up<sup>a</sup> at the installation feast of Nevil, Archbishop of York. Hollingshed says<sup>b</sup>, the Romans preferred the British cattle to those of Liguria: but he has not stated his authority. It is certain, however, that they are praised by Pomponius Mela<sup>c</sup>: and Hector Boethius relates, that in his time there was in Scotland a wild race of cattle, of a milk-white colour, with manes like lions. These are extinct.

In some ancient countries<sup>d</sup>, it was capital to kill an ox for food; it being esteemed so useful an animal: while in modern Hindostan, to exact labour from a bullock when it is hungry, thirsty, or fatigued; or to oblige it to labour out of season, is to incur a fine of two hundred and fifty<sup>e</sup> puns of cowries.

Previous to the Norman conquest, every freeholder<sup>f</sup> had a right to hunt and destroy wild animals, except in royal

<sup>a</sup> Leland, Collectanea, vi.

<sup>b</sup> Descript. Br. 107.

<sup>c</sup> Lib. iii. c. 6.

<sup>d</sup> Ælian. Var. Hist. lib. xii. c. 34.

<sup>e</sup> Code of Gentoo Laws, p. 299, 4to.

<sup>f</sup> Leges Edw. Confess. c. 36.



forests. This right was acknowledged, also, in Scandinavia \*. By an edict of William the First, however, all bucks, does, hares, rabbits, martins, foxes, partridges, rails, and quails, became the property of the sovereign : also mallards, herons, pheasants, woodcocks, and swans. The right of killing these animals was, however, frequently delegated to others, who had chases, parks, and free warrens. The exclusive right of fishing in public rivers, too, once belonged to all those monarchs in Europe, whose authority was founded on the feudal system.

The right of fishing in England was first granted in the reign of King John ; and it was still further extended in those of Henry the Third, and Richard the First. The laws, respecting animals, have been modified from time to time ; but they are still in many points exceedingly oppressive, and a never-failing source of altercation and disquiet. That a possessor of land should have no property in the animal, he feeds, is surely an anomaly in the science of legislation ! In England, where game is preserved with so much care, expense, litigation, and angry feeling, privileged birds are comparatively scarce ; whereas in Bohemia, where the peasantry are less restricted, they are very abundant.

Whether the elephant was ever known in America was, for some time, a subject of reasonable doubt ; the fossil bones, dug up in Peru and the Brazils, being in too imperfect a state of preservation for the comparative anatomist decidedly to identify them with the bones of the elephant of Africa and Asia. But whatever may be the fact, certain it is, that since Europe has succeeded in planting America with exotic seeds,

\* *Stiernhook de Jure Sueon.* lib. ii. c. 8. In a sporting party of the Emperor Francis the First, in 1755, there were killed, in the space of eighteen days, 10 foxes, 19 stags, 77 roebucks, and 18,243 hares ; 114 larks, 353 quails, 9,499 pheasants, and 19,545 partridges.—*Dutens*. There were twenty-three persons of the party, three of whom were ladies ; and the number of shots fired were 116,209 ; of which the emperor fired 9,798, and the Princess Charlotte of Lorrain 9,010.

and in peopling it with exotic animals, it would be one of the best returns, that Spain and Portugal could make for past frauds, pillages, and murders, were they to introduce the elephant and the camel into such points of soil and latitude as would ensure the ultimate naturalisation of animals, still more useful in tropical countries, than even the lama or the pacos.

In the time of Polybius<sup>a</sup>, there were no wild animals in Corsica. In that island the cattle, which grazed in the woods, quitted them at the call of the shepherd; and even swine were trained to such obedience, that they would separate from any drove, which they chanced to mingle with, at the sound of a horn. In the Isle of Cyprus<sup>b</sup>, deer, wild boars, roebucks, and a beautiful species of pheasant, were once extremely abundant. They are now nowhere to be seen in that island. The white pelican formerly inhabited Russia; and the flamingo, once familiar to the shores of Europe, are now seldom seen, except in America. That black swans were formerly seen in Europe or Asia, is evident from a line in Ovid, declaring their unfrequency: for had he never heard of one, he would no more have thought of mentioning a black swan, than a yellow nightingale.

The Canary<sup>c</sup> Islands derived their ancient name from the multitude of their dogs: and the Spaniards<sup>d</sup> named the Azores from the number of their hawks. Both animals are now greatly diminished in those islands.

Grouse are not so common in Europe as formerly: and the cock of the wood seldom delights the sportsman, even in the Highlands of Scotland.

The beaver was known in Wales during the reign of Howel Dhâ; but, that it was even then rare, may be inferred from its skin being valued at a hundred-and-twenty pence. This

<sup>a</sup> Lib. xii. extr. i.

<sup>b</sup> Mariti. vol. i. 26.

<sup>c</sup> Plin. lib. vi. c. 32.

<sup>d</sup> A. D. 1450.

animal was once known in Italy, Egypt, and Persia ; but it is now almost every where extirpated, except in Canada <sup>a</sup>.

Eagles were once frequent inhabitants of Snowdon and Cader Idris. On the latter it is now never seen ; and on the former not once in twenty years. Deer, too, were so numerous in the forests of Snowdonia, that they were extirpated by royal authority, for the injury they did to the trees and corn. Goats, too, are become scarce in that country <sup>b</sup>.

The opossum, once common in Antigua, is now almost extinct in that island ; and the sable is no longer known in Sweden as it was in the time of Jornandes, nor is the time far distant, perhaps, when every animal, that bears fur, will be extinct on the eastern sides of the rocky mountains of North America. Bears, wolves, foxes, stags, weasels, and bush-cats, are said to be the only animals, that strictly belong to the two continents of America and Africa <sup>c</sup> ; while the hare, fox, bear, wolf, elk, and roebuck, are equal inhabitants of the northern parts of America, Europe, and Asia. Buffon has observed, that not one animal is common to the torrid zone of the old and new continents ; and M. Latreille and M. Cuvier assert, that no quadruped, no terrestrial bird, no reptile, and no insect, are common to the equatorial regions of the two

<sup>a</sup> Beavers are known in the canton of Valois ; but they, as well as Chamois, are diminishing every year. The stag was an inhabitant of the canton of Berne ; but the race was extirpated during the Swiss Revolution in 1797-8.

<sup>b</sup> Greece was almost depopulated of goats, in consequence of the number sacrificed by Callimachus, Polemarch of Athens, who would sacrifice as many he-goats as were slain of Persians during the invasion of Attica ; and, there not being sufficient, the Athenians sacrificed five hundred every year, for many years.

<sup>c</sup> It is very remarkable that Pliny should assert, that no bears were ever seen in Africa. "There are a number of authorities against him," says the Scholiast, "particularly that of Herodotus, who says, of Libya, 'They have also lions among them, and elephants and bears.' And Solinus observes, that the Numidian bears excel others in beauty—'Numidici ursi forma ceteris præstant ;' which seems to be the reason why Virgil dresses Acestes in the fur of a Libyan bear."

worlds. This can be allowed, however, only with exceptions. It is true the king of vultures and the armadillo are peculiar to Southern America ; and the zebra is equally unknown out of Africa, where it is seen to frequent districts, so widely apart as Congo, Ethiopia, and the neighbourhood of the Cape. It is true, also, that the antelope is a stranger in America, and that the humming bird has never been seen in Africa ; but the Bush-cat of Whyda is the Agousti of Brazil ; and the plaintive note of Whip-poor-will charms the wanderer on the banks of the Congo, as well as on those of the Oronoko. The Tapir was also supposed to be confined to the new world ; but a new species of it was discovered in 1819, in Malacca, and the forests of the Malay Peninsula. It is also said to be a native of Sumatra ; but exceedingly scarce<sup>a</sup>.

#### OF FABULOUS AND EXTINCT ANIMALS.

IN New Holland and New South Wales there are some animals entirely peculiar. It is true, the water-mole is known there ; and eels, herons, widgeons, plovers, and pigeons : quails, wild turkeys, bustards, and pelicans. But they have all distinguishing characteristics. In the interior, there is a species of pigeon, seen no where else. On its head it wears a black plume ; the back part of its head is of a flesh colour ; its wings are streaked with black ; the breast is fawn-coloured ; its eyes are red ; and its downy feathers golden, edged with white. In that country, too, is the black swan<sup>b</sup>, and the ornithorynchus paradoxus, the male of which has spurs like a

<sup>a</sup> It is described in Asiatic Researches, vol. xiii. p. 418, 4to. The rump, back, belly, sides, and tips of the ears, are white ; every other part black.

<sup>b</sup> In the Museum of Natural History at Paris, is a specimen of a swan having a black neck and white body. It was sent from Brazil by Mons. Hilaire. The black swan is now familiarised to the European naturalist. I once saw a curious battle between a black swan, and two white ones which had attacked it, in the Regent's Park : they killed it—Oct. 1827. For an account of this battle, see Arcana of Science, 1828, p. 98.

cock. It is oviparous; but it belongs, strictly, neither to the class of birds, beasts, nor fishes.

A few observations may be now introduced, relative to fabulous and extinct animals. Of the former are the centaur<sup>a</sup>, the minotaur, the phoenix<sup>b</sup>, the griffin<sup>c</sup>, the pegasus,

<sup>a</sup> Pliny believed in the existence of this monster.—(Nat. Hist. vii. c. 3.)—He says he actually saw one embalmed in honey. And another is said to have been found on a mountain in Arabia, which the king sent to Cæsar, when in Egypt. It died from change of climate. Cæsar had it embalmed; and it was sent to Rome and exhibited.

<sup>b</sup> The earliest account of the phoenix is given by Herodotus; and this has been copied by Pliny, Tacitus, Pomponius Mela, Mariana, and other writers: among the rest our old English writer, Bartholomew Glanville, (as translated by Trevisor, and printed in black letter by Wynkyn de Worde, in 1498) says:—“St. Ambrose, in Exameron, sayth: of the lumoure or ashes of fœnix ariseth a newe byrde and wexeth, and, in space of tyme, he is clothed with fethers and wyngis, and restored into the kind of a byrde, and is the most fairest byrde that is—most like to the peacock in fethers, and loveth wilderness, and gadereth his meate of cleane greenes and frutes. Alanus spcketh of this byrde, and saith, that whan the hyghest byshop Onyas had buylded a temple in the cite of Helyopolys in Egypt, to the lykeness of the temple of Jherusalem, and the fyrste daye of Easter, whaune he hadde gathered moch sweete smellyng wood, and sette it on fyre uppon the altar to offer sacrifice, to all mennes syghte suche a byrde came sodaynely, and fell into the myddel of the fyre and was brente anone to ashes in the fyre of the sacrifice; and the ashes abode there, and was besely kept and saved by the commandemente of the preeste; and within three dayes, of these ashes was bred a lyttel worme, that took the shape of a byrde atte the laste, and flew into the wyldernesse.”

<sup>c</sup> Alluded to by Æschylus in his tragedy of Prometheus:—

————— Thus the gryphins,  
Those dumb and ravenous dogs of Jove, avoid  
The Arimaspan troops, whose frowning foreheads  
Glare with one blazing eye.

Thus described by Servius:—“*Gryphes autem, genus ferarum, in hyperboreis nascitur montibus. Omni parte, leone sunt, aliis, et facie, aquilis similes, Apolloni consecrati.*”—This animal was supposed to have been generated between a lion and an eagle. Some have affirmed, that the dromedary was originally the offspring of a hog and a camel. Anciently it was supposed, that the leopard sprang from a lion and a panther; the quacha from an ass and a zebra; the camelopard from a panther and a leopard, or a leopard and a camel. An origin, equally illegitimate, has been attributed to the lama, since it unites the sheep, the hog, the camel, and the stag. The ichthyosaurus, or fish-lizard of ancient times, is described as having had “the snout of a porpoise, the teeth of a cro-

the chimæra, and other monsters engraved upon the monuments of Egypt, and on the temples of Persia<sup>a</sup>, India, Ethiopia, Arabia, and many parts of China, Japan, Mexico, and Peru<sup>b</sup>. Of the latter we may, in the first instance, allude to the behemoth, the leviathan, the flying serpent, the roc, and the unicorn.

The existence of these has been doubted for many ages; yet surely with no sufficient reason. The behemoth<sup>c</sup> was, doubtless, a species of hippopotamos; and the leviathan<sup>d</sup> a

codile, the head of a lizard, the vertebræ of a fish, and the breast-bone of that paradoxical animal of New Holland, the *Ornithorhynchus*."

The plesio-saurus, also, is described as having had a lizard's head, with crocodile teeth, set on a serpent-like or rather swan-like neck of great length (the vertebræ being about thirty-three), a trunk and tail with the proportions of those of an ordinary quadruped, the ribs of a camelion, and the paddles of a whale.

What a mass of fable would have descended to us, had the ancients known the bonassus of the Apalachian mountains! This animal has horns resembling those of an antelope; the head and eye of an elephant; the beard of a goat; the foreparts of a bison; the hind parts of a lion. It has a flowing mane; is cloven-footed; and chews the cud. It is active, strong, and savage; but it is said to emit no sound, even when irritated. The Mahometans believe, that one of the great signs of the last day will be the appearance upon earth of a beast, composed of various others:—the head of a bull, the eyes of a hog, the ears of an elephant, &c.

Ducks have certainly been known to be impregnated by toads. There are two instances on record. One as occurring at Thorne's Lane, near Wakefield; and another at a village near Grantham.—Vid. *Literary Panorama*, 1807, p. 1083.

<sup>a</sup> As the martichore; having the tail of a scorpion, the body of a lion, and the head of a wren.

<sup>b</sup> Imaginary animals are not undreamt of in the Highlands of Scotland. Of these one of the most remarkable is the water-bull. Dr. Macculough thus describes it:—"This animal is supposed to reside in several of the lakes, in Loch Rannoch and Loch Awe, for example; combining powers and properties, worthy of the pen of Spenser. He is occasionally angled for with a sheep, made fast to a cable, secured round an oak; but as yet no tackle has been found sufficiently strong to hold him."—*Descr. West. Islands of Scot.* vol. ii. p. 185.

<sup>c</sup> Job xl. v. 15.

<sup>d</sup> Job xli. v. 1.—Some have supposed the leviathan to be the great sea-serpent. Isaiah says, that "the Lord shall punish leviathan, that piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon, that is in the sea."—Ch. xxvii. v. 1. The sea-serpent has been seen on the coast of Norway, on that of Coll, among the Orkney Islands, and on the coast of North

crocodile whale\*. That flying serpents once existed there surely can be little doubt, since they are mentioned by Isaiah<sup>b</sup>, Pliny, and Marcellinus: while Herodotus expressly states, that he saw the bones of winged serpents on a plain in Africa<sup>c</sup>; and Aristotle, in his first book of Animals, speaks of them as existing in Ethiopia. Strabo<sup>d</sup>, Ælian<sup>e</sup>, and Pausanias, also allude to them. "I have never seen winged serpents," says Pausanias; "but I believe in their existence, because a Phrygian once brought a scorpion into Ionia, which had wings, similar to those of a locust<sup>f</sup>."

Æschylus has a fine passage in his description of Clytemnestra's dream.

She fancied she had given a dragon birth.  
This new-born dragon, like an infant child,  
Laid in the cradle, seemed in want of food;  
And in her dream she held it to her breast.  
The milk he drew was mix'd with clotted blood.  
She cried out in her sleep with the affright.

*Æschylus—The Choephora.—Potter<sup>g</sup>.*

America. The authorities for the existence of this animal on the Norwegian coast are De Ferry of Bergen; Olaus Magnus, lib. xxi. c. 27.; Ramus, Descript. Norway; Happelius, Mundus Mirabilis; Peter Undalinus, cap. vii.; Pontopidan, vol. ii. p. 203. Milton, also, alludes to it. B. i. l. 201.

\* These are now extinct in the Mediterranean. In a few years, perhaps, whales will be extinct on the east coast of Greenland; for it is even now nearly exhausted of fish, as the Bay of Biscay was, some few centuries ago.

<sup>b</sup> Ch. xiv. v. 29. Ch. xxx. v. 6

<sup>c</sup> He mentions also two animals, alluded to by no other author; the *Dictyes* and *Boryes*.

<sup>d</sup> Lib. xv.

<sup>e</sup> Lib. xvi. c. 42.

<sup>f</sup> Lib. ix. 21. Pausanias also says, that Ctesias mentioned, in his "History of the Indians," an animal called *martiora*. It had a triple row of teeth in one of its jaws, and stung by the extremity of its tail, and hurled its stings, like arrows, at a distance. Pausanias is incredulous, however, in regard to the existence of such a creation. He mentions, also, an animal, called the *alce*, found in Gaul, between a stag and a camel (c. 41); and bulls, existing in Ethiopia, having horns growing out of their nostrils. Lib. v. c. xii.

<sup>g</sup> That serpents with two heads have existed, also, is not to be denied. In the Museum of the Asiatic Society at Calcutta, there is a serpent with two heads, brought from Nepal: and a letter from Charleston states, that there was killed, in the town of Ogden, a large snake, containing 106 live snakes; one of which had two complete heads and necks, with one body. another had

The Dodo is extinct\*. \*That the Roc once existed is rendered probable by the circumstance of Mr. Henderson<sup>b</sup> having found in Siberia the claws of a bird, which measured a yard in length: and he was assured by the Yakuts, that skeletons and feathers of this bird were often seen in their hunting excursions. The quills, it is said, are of a size so large, that they will admit a man's arm into their interior.

Cæsar<sup>c</sup> speaks of several animals, existing in his time in the Hercynian forest; no longer known:—viz. bulls, resembling stags, with only one horn, rising in the middle of the forehead, dividing at the top into several large branches:—

two heads, with one neck and body: a third had one and a half heads, with one neck and two bodies: all of which were as sprightly and active as the others.

<sup>a</sup> Several pictures of this extraordinary bird still remain.—Vid. Clusius' *Exoticorum*, lib. v. 160; Herbert's *Travels* in 1634; Bontius' work on the *Natural and Medical History of the East Indies*; and Willoughby's *Ornithology*. It is supposed to have been a native of the Mauritius. Herbert gives the following account of it:—"The dodo comes first to our description, here, and in Dygarrois; (and no where else, that ever I could see or hear of, is generated the dodo.) (A Portuguese name it is, and has reference to her sim- plenes,) a bird which for shape and rareness might be called a Phœnix (wer't in Arabia;) her body is round and extreame fat, her slow pace begets that corpulencie; few of them weigh lesse than fifty pound: better to the eye than the stomach: greasie appetites might perhaps commend them, but to the indifferently curious nourishment, but prove offensive. Let's take her picture: her visage darts forth melancholy, as sensible of nature's injurie in framing so great and massie a body to be directed by such small and complementall wings, as are unable to hoise her from the ground, serving only to prove her a bird; which otherwise might be doubted of: her head is variously drest, the one halfe hooded with downy blackish feathers; the other, perfectly naked; of a whitish hue, as if a transparent lawne had covered it: her bill is very howked and bends downwards, the thrill or breathing place is in the midst of it; from which part to the end, the colour is a light greene mixt with a pale yellow; her eyes be round and small, and bright as diamonds; her cloathing is of finest downe, such as you see in goslings: her trayne is (like a China beard) of three or four short feathers; her legs thick, and black, and strong; her tallons or pounces sharp, her stomach fiery hot, so as stones and iron are easily digested in it; in that and shape, not a little resembling the Africk Oestriches: but so much, as for their more certain difference I dare to give thee (with two others) her representation."

<sup>b</sup> *Philosoph. Mag.* vol. lv. p 75.

<sup>c</sup> *De Bell. Gall.* vi. 25.



wild asses, shaped and spotted like goats; but larger; without horns, or joints in the legs; that never lay down to sleep, nor could raise themselves, if overthrown.

Diocles, as quoted by Pliny, describes the Nemæan lion as having been *green*; Solinus says, that *red* lions were frequent in Armenia; and Mondavilla (quoted by Aldrovandus) speaks of *white* ones existing in the island of Scilla. Appian, in his work on "Hunting," says *black* lions were common in Ethiopia. Thus, Bargaëus, (lib. iii.)

Non illis fulvo spectantur terga colore,  
Nec rutilus pendet solida cervice capillus,  
Cæsareis nigra est, niger cutis obtegit artus.

Appian speaks, also, of black lions with yellow mouths. He says, he had *seen* them; and their existence is attested by Ælian<sup>a</sup>, who says, also, that lions existed in Lybia, which had their sides tinctured with blue spots. Paulus Venetus, also, says, that he saw lions among the Tartars, some of which were part black and part red; and others striped with black and white. Even Gesner speaks of black lions having been common in the interior of Africa<sup>b</sup>.

The unicorn still exists in the interior of Thibet. It is there called the one-horned tso-po. Its hoofs are divided, it is about twelve or thirteen hands high; it is extremely wild and fierce, yet associating in large herds. Its tail is shaped like that of a boar; and its horn, which is curved, grows out of its forehead. It is seldom caught alive; but the Tartars frequently shoot it, and use its flesh for food<sup>c</sup>. An account of

<sup>a</sup> Var. Hist. xii. 7.

<sup>b</sup> "Leones nigros," says he, "IN INTIMA AFRICA."—*Inspector*, No. 167.

<sup>c</sup> Quarterly Review, No. xlvii. p. 120, l.—Ancient writers mention three animals, with horns growing out of the middle of the forehead. The cartazonon\*, or wild Indian ass; the African oryx†; and the monoceros‡.

\* Solid hoof.

† Cloven hoof; tall as a rhinoceros, and form like that of a deer. Ælian mentions some with four horns.

‡ Divided feet.

the existence of this animal was communicated by Major Lattar, commander of the territories of the rajah of Sikkim in the mountainous country east of Nepaul, to General Nicol, who transmitted the account to the Marquis of Hastings\*.

Of extinct animals, the remains of which have been found in various parts of the globe, Cuvier reckons forty-nine species of quadrupeds; of which twenty-seven are referrible to seven new genera:—the others to known ones. Of these are “a tapir as large as an elephant; a species of sloth, as large as a rhinoceros; and a minotaur, possessing the magnitude of a crocodile.” For a more particular account of these antediluvian animals, the reader is referred to the works of Cuvier and Buckland, as affording curious data in respect to the evidence, they present, of an order of things, previous to the one now prevailing on the surface of the globe. In regard to the mammoth, remains of which are found in various countries, at wide distances from each other, it may be proper to remark, that Fischer discovered the skull of one, near Moscow, which measured five feet in length; and that one has been found in a state of great preservation by a Tungus chief at Schoumachoff, on the borders of the Frozen Ocean, imbedded in ice, where it must have remained a vast multitude of years. It still retained its flesh, its skin, and

\* Webbe says, in his Travels, A. D. 1590:—“I have seene in a place like a parke, adjoyning unto Prester John’s court, three score and seventene unicornes and oliphants, all alive at one time, and they were so tame, that I have played with theme as one would playe with young lamber.”

For the unicorn of Africa, see Campbell’s Journey into Southern Africa, and Missionary Sketches, No. xv. This animal is larger than the rhinoceros, and answers better with that, mentioned in Job; where it is associated with strength, untameableness, and ferocity.—Vid. ch. 39.

Perhaps this animal is the same as that, mentioned by Aristotle, Appian, Pliny, Juvenal, and Martial, under the name of Oryx. I have not, however, had sufficient leisure to examine how they agree.

Conrad Gcsner speaks of a large unicorn’s horn, presented to the king of France, and valued at 80,000 ducats. What this could be I have no information, on which to form a conjecture.

its hair. The skeleton is now in the Museum Academy at St. Petersburg<sup>a</sup>.

#### FORMATION OF ISLANDS.

● By the silent labours of the Corallina have immense continents been formed. Reefs extend along the whole western coasts of Guinea<sup>b</sup>, and Madagascar; the eastern coast of Abyssina; the Red Sea; the Mediterranean; the coasts of China, Japan, Corea<sup>c</sup>, and the Straits of Sunda; while they extend also along the whole eastern coasts of Australasia; and are found in almost every part of the Pacific, covering not only detached parts, but extending several thousand square leagues.

Thus islands are formed. The corallina, with gradual, but incessant, labour, raise their foundations from the bed of the ocean: on these reefs<sup>d</sup>, after an interval, the high tides deposit sand, shells, pumice, pebbles, mud, weeds; pieces of coral, roots, wood, and soil. Birds then begin to settle upon them; salt plants take root upon them; tropical trees, vegetables, seeds, and shells, are washed upon them; and birds deposit their exuvia. In this manner islands are formed into groups and archipelagos; and become enriched with soil: and in a few years they are clothed with the prurient vegetation of tropical climates<sup>e</sup>. Man then takes

<sup>a</sup> There is also a skeleton of the mammoth in the Museum of Philadelphia: a middle-sized man may stand with his arms outstretched under its body.

<sup>b</sup> On this coast are two species of Coral; one of which, in Bosman's time, was called Conta de Terra; the other was of a blue colour. The latter was valued at its equal weight in gold; the former at four times its weight.

<sup>c</sup> Vid. Capt. Hall's Voyage of Discovery to the west coast of Corea and Loo-choo Islands, 4to., p. 107, 8, 9. The Loo-choos call coral Ooroo.—Vid. Clifford's Vocabulary.

<sup>d</sup> Vid. Flinders' Voy. to Terra Australis, ii. p. 115. Peron's Voy. to Australasia, p. 183.

<sup>e</sup> Mosses and lichens clothe the soil with verdure in newly-formed countries, where the atmosphere is humid; but in countries near the tropics, the succulent plants.

possession; and Nature has rewarded herself for her labours: but she does not cease to extend her operations. Her work of marine creation still goes on; and the time may, one day, come, when the existence of the Pacific, as an entire ocean; will be esteemed as fabulous, as the ancient Atlantis. Islands are increasing every year; in size every hour. They rise in archipelagos, and archipelagos, in future ages, may associate into continents\*.

We may read the manner, in which Alluvial Islands<sup>b</sup> are constituted, by that in which Edmonstone Island has been formed. A few years since and it was not in existence. It is now situated in the upper part of the bay of Bengal; between the mouths of the Hoogly and Channel Creek. It is two miles long, and about half a mile in breadth: a mere sand-bank<sup>c</sup>; but it is rapidly acquiring a much higher character.

From the manner in which this island is proceeding, we may also form no very erroneous idea of the method, with which Nature has secured the gradual extension of her vegetable productions; and the adorning remote islands with flowers and plants. This island, having gradually accumulated by the soil of two rivers, trunks of trees, with branches containing pods and seeds, were deposited upon it. Plants, too, of various kinds were washed upon its sides. Some of these decomposed; and with the excrement of birds assisted in the formation of a fruitful soil. Seeds, too, have taken root upon the higher beach; these when afterwards in seed were scattered by the birds and winds: and some of the branches of trees cast ashore, being gradually covered with soil by succeeding tides, took root.

No human hand has yet planted one tree, shrub, flower,

\* Some have even supposed, that all marbles, limestones, and calcareous rocks, were originally formed by analogous animated beings.

<sup>b</sup> For observations on the alluvial land of the Danish islands in the Baltic, and on the coast of Sleswick, vid. Jameson on Cuvier, p. 202.

<sup>c</sup> Vid. Journal of a Voyage to Sangor, *Asiat. Journ.* vii. 355.

or even seed upon this island ; and yet the central part has a strong verdure, formed by the *ipomea pes caprae*, and the *salsola* : and several tufts of the *saccharum spontaneum* have lately been observed in a flourishing condition. A few trees and plants are, also, growing up ; amongst which are the manby date and morinda ; a species of bean ; and no inconsiderable quantity of purslane. The northern part of the beach is occupied by a large quantity of small sea crabs : and turtles are frequently seen upon the southern part.

In the north of Siberia, two islands, between the mouths of the Lena and the Indigerka, have been formed by the bones of animals, carried down, like trees, from the interior. These bones, having accumulated during the progress of ages, were at length cemented with sand and ice, till they formed two complete islands : affording a curious instance of the art, with which Nature sometimes avails herself of animal materials.

It would seem, that America is not so old a continent as either Europe or Asia. The depth of mould is very fleet ; in the forests seldom more than six feet ; and frequently not more than three. Some islands have been formed by the mud of large rivers, which has gradually risen above the utmost reach of the tide. Some derive existence from the accumulation of sea weeds and trees upon rocks, but slightly buried under the waves. These substances being cast higher and higher every spring tide, become a substratum for future decompositions. Sands, blown upon each other by high winds, when left by the tide, accumulate into large banks, and alter and shift their positions at the discretion of the winds, until they acquire permanency from vegetation. The Baltic, near Kronolung, on the Swedish side, becomes shallower every year, on account of the great accumulation of sand, grass, wrack, and sea-weed.

Some islands are composed almost entirely of alluvial soil.

The group at the mouth of the Orinoco was formed by an accumulation of trees, weeds, sand and mud, during the various inundations of that river. Some of these islands abound in palms and cocoa trees; upon the tops of which live in huts an Indian tribe, called Guarös. These aerial habitations are covered with palm-leaves; and cocoa trees furnish their inhabitants with wood for fuel; food and beverage. The Guarös are social and hospitable; and are at peace, even with the Spanish settlers. Secured by their height from the inundations of the river, they live in peaceful enjoyment; are passionately fond of dancing; and derive no little profit from trading in various species of fish; which their dogs assist them to catch, in nets, in hammocks, and in baskets. They are frequently called the Palm-tree Nation; and their numbers vary from 10 to 12,000.

The African Atlantic islands are of basaltic formation, and of submarine volcanic origin<sup>a</sup>. Amsterdam Island had a similar formation<sup>b</sup>; and the eruptions of the several different periods were observed by Dr. Gillan, to be distinctly marked in regular divisions by different layers. 1st. A layer of vegetable mould; 2d, volcanic ashes; 3d, celular lava; 4th, compact lava; and 5th, glassy lava<sup>c</sup>.

<sup>a</sup> Professor Smith. Tuckey, p. 29, 4to.

<sup>b</sup> The process is obvious whereby even solid rocks are converted into soil, fit for the maintenance of vegetation, by simple exposure to atmospheric agency; the disintegration produced by the vicissitudes of heat and cold, moisture and dryness, reduces the surface of almost all strata to a comminuted state of soil, or mould, the fertility of which is usually in proportion to the compound nature of its ingredients.—*Buckland's Bridgewater Treatise*, p. 69.

<sup>c</sup> This island is about 2,000 miles from shore, and lies midway between New Holland and Madagascar. It is eight square miles in surface. Zeolite, obsidian, and pumice are seen in every part of the coast. There are many boiling springs; and whenever the ear is applied to the earth, a noise is heard like the bubbling of water. There is not one quadruped, nor one land-bird; and, if we except flies, not one visible insect. There are mosses, sow-thistles, garden parsley, procumbent pearlwort, polypody, spleenwort, and a few other plants; and, what is extremely curious, they are all British. The gardeners of the Lion, on their voyage to China, planted potatoes here.

It is many ages before a coral rock becomes so deeply covered with soil, as to bear the bread-fruit tree. In some islands of the Pacific, pandangs, sago-palms, casuarinas, and the Barringtonia, will grow to a great size; but the bread-fruit will not; and this, not because it is unadapted to the climate, but because it has not the power of insinuating its roots into the coral rocks; of which those islands are, in a great measure, composed.

Palmerstone Island is of still more recent formation<sup>a</sup>. It is a mile only in circumference; and it is composed of coral sand, mixed with blacker earth. Upon it grows scurvy-grass and cocoa trees; and though the soil is poor, there are a great many shrubs and trees. That it possesses men of war and tropic birds, with crabs crawling among the bushes, is not much a subject for wonder; but that in one part of the reef there should be a lake, full of blue, black, red, and yellow fishes, is a phenomenon, for which it is now, perhaps impossible to account.

Sponges in Italy are found rooted on hard flints<sup>b</sup>; and on the amphitheatre near Albano, several trees have insinuated large roots between the best cemented stones. The lichen calcareum even vegetates on the naked rock; and draws its chief nourishment from the air. This, decaying, furnishes a bed and a little moisture to maintain a moss. The moss

<sup>a</sup> Captain Colebrooke, in his account of Barren Island, has the following remark:—"From the singular appearance of this island, it might be conjectured, that it has been thrown up entirely from the sea, by the action of subterranean fire. Perhaps, but a few centuries ago, it had not reared itself above the waves; but might have been gradually emerging from the bottom of the ocean, long before it became visible; till at length it reached the surface, when the air would naturally assist the operation of the fire, that had been struggling for ages to get vent, and it would then burst forth. The cone or volcano would rapidly increase in bulk, from the continual discharge of lava and combustible matter; and the more violent eruptions, which might have ensued at times, when it would throw up its contents to a greater elevation and distance, might have produced that circular and nearly equidistant ridge of land we see around it."—*Asiatic Researches*, vol. iv. p. 413, 14.

<sup>b</sup> Misson, ii. p. 399.

yields to the course of Nature, decomposes, and adds to the previous soil. Seeds of other vegetables are wafted by the winds, or dropped by birds; and thus the bare rock, after a series of ages, becomes green with vegetation.

Christmas Island, in the South Seas, is composed of sand, rotten vegetables, dung of birds, decayed shells, broken coral stones, and other marine productions. There is no fresh water; and therefore no inhabitants: but there are marine birds, land crabs, and lizards. The two clusters of islands, lately discovered<sup>a</sup>, are but now emerging, as it were, into visible existence. They are so low, that they can be seen from the deck, even in the day time, only when ships are very near. They were discovered by De Peyster, while sailing from Valparaiso to the East Indies. To the former cluster he gave the name of Ellice's Group; to the latter, that of De Peyster's Islands. They were totally uninhabited. Byron and Wallis had previously borne down near these islands; but, from their lowness, they did not discover them.

Some suppose, that land is entirely derived from the exuviae of marine animals. That the earth possesses a renovating power is certain. Islands expand, and become elevated by the combined influence of heat and water. The power, which heat possesses, of dilating bodies, arises out of its faculty of forcing itself between their separate particles. This, as a natural consequence, causes them to occupy a larger space than before.

THE MANNER IN WHICH ISLANDS ARE FIRST PLANTED; AND  
BECOME PEOPLED WITH ANIMALS.

THE manner in which distant islands become planted with vegetation is exceedingly curious. The Pacific Islands afford instances, from which the various methods may be success-

<sup>a</sup> May, 17th, 1819—long. 180° 54' W., lat. 8° 29' S.—long. 181° 43' W., lat. 8° 5' S.



fully developed. How European and American fruits came to be naturalized in some of those islands is sufficiently obvious. Some have been carried thither by accident ; some for delight ; and others for subsistence. Some have been mixed with other seeds ; and thus been transported against the will and wish of the transporters ; as darnel amongst rye, and melilot amongst wheat. Cook planted the pine-apple and melon in Eoha ; on Christmas Island yams and cocoas ; on Lefooga melons, pumpkins, and Indian corn. Vancouver planted water-cresses and vine-cuttings in New Holland ; on the Island of Cocos peas, beans, apples, melons, and peach-stones. Captain Colneth had previously left a variety of garden-seeds. On other islands he had also introduced the almond. Wilson planted the bread-fruit tree<sup>a</sup> on the Palmerstone Islands. In Otaheite successive navigators have introduced various species of plants and vegetables, and other islands have been benefited in a similar manner.

But as the mode, in which these islands became rich in what we now call native plants, is a subject of some difficulty, we will assist in the endeavour to explain it.

One of the circumstances, on which Columbus and his crew founded their hopes of being near land, was that of the Nigua taking up a branch, the red berries of which were as fresh, as if they had been taken immediately from the tree. Philips, also, in his voyage to Botany Bay, saw a great number of cocoa-nuts, floating at a great distance from shore<sup>b</sup> ; and Captain Tuckey<sup>c</sup> found several floating patches of reeds and trees, forty leagues from the African coast. Near one of the Aleutian Islands Captain Kotzebue picked up the log of a camphor-tree ; and fell in with an iceberg, having a portion

<sup>a</sup> This tree, so abundant in its useful qualities, is yet held in little esteem in the islands of India.—Crawford's *Indian Archipelago*, i. 413.

<sup>b</sup> Near Cape Musseldom the Indians throw cocoa-nuts, flowers, and fruits into the sea, to ensure a quick passage, and a safe voyage.

<sup>c</sup> Narrative, p. 55, 4to.

of its surface lined with earth ; in which grew trees and other vegetable substances <sup>a</sup>.

The Canadians had formerly a custom of planting large trees on the ice. These remained the whole winter ; and being evergreen, “you frequently appear,” says Aubery <sup>b</sup>, “to be travelling through an avenue of pines.” These, on the melting of the snow, float down to the sea. From the western shores, also, of America pines float to the Pacific Islands ; an instance of which is afforded by the circumstance of two large canoes having been made of pine at Mowee and Attowai. The pine, as a living tree, is unknown in those islands. Indeed the American rivers, both north and south, during the time of their respective inundations, carry an inconceivable quantity of logs, weeds, shrubs, and other plants, down to the ocean. Large trees, too, of American growth are frequently picked up on the beach in the Azores. On the same coast, previous to the time of Columbus, a new continent and a new race of men were indicated by the appearance of a bamboo <sup>c</sup>, and two dead bodies, having features and complexions widely differing from those of any men, at that time known.

After violent storms cocoa-nuts are picked up on the beach of the North Seas. On the Shetland and Orkney Islands are occasionally thrown up fruits, belonging to the torrid hemisphere of America ; on the shores of the Hebrides seeds from Jamaica ; and on those of Ferro and Gomera, plants from St. Domingo. Seeds, cast on the coasts of Ireland and Norway <sup>d</sup>, will sometimes take root and flourish.

<sup>a</sup> The only insect seen by Captain Parry, in the higher arctic regions, was the *Aphis borealis*, which he found on floating flocs of ice in the Polar Sea, and as far north as 82½°. “Its near resemblance to *Aphis piceæ*, which feeds on the silver fir, would induce the belief, that the floating trees of fir, that are to be found so abundantly off the shores and to the north of Spitzbergen, might be the means by which this insect was transported to the northern regions.” P. 201, 4to.

<sup>b</sup> Trav. i. p. 208.

<sup>c</sup> Munoz. Hist. del Nuevo Mundo, l. ii. ss. 14.

<sup>d</sup> Linnaeus.—*Coloniz Plant.* p. 3.—*Amœnitat. Academ.* l. viii.

Darwin alludes to these emigrations in the following manner :—

Where vast Ontario rolls his brineless tides,  
And feeds the trackless forests on his sides,  
Fair CASSIA, trembling, hears the howling woods,  
And trusts her tawny children to the floods.  
Cinctur'd with gold, while ten fond brothers stand,  
And guard the beauty on her native land ;  
Soft breathes the gale, the current gently moves,  
And bears to Norway's coasts her infant loves.

Some plants float from one end of the globe to the other. The trumpet-grass, seen off the Cape, is torn, for the most part, from the South African shores ; but others are wafted from the American continent. The pistia straliotes float on pools, ditches, and rivers in Java. Its root takes but little or no hold of the ground. The marine weeds, that compose the grassy sea in the Atlantic, have neither roots nor fibres<sup>a</sup>. They vegetate, as they float along, bearing green and red berries, harbouring a multitude of insects. There is also a plant in Chili<sup>b</sup>, and a similar one in Japan, called the “ flower of the air.” This appellation is given to it, because it has no root, and is never fixed to the earth. It twines round a dry tree, or sterile rock. Each shoot produces two or three flowers like a lily ; white, transparent, and odoriferous. It is capable of being transported two or three hundred leagues ; and it vegetates as it travels, suspended on a twig.

Many plants have a double faculty of propagation. The testuca ovina has this property. When it grows in a vale, or upon a plain, its seeds ripen, fall, and vegetate in the manner of other plants. But when it grows upon the tops of mountains, where it finds a difficulty in ripening its seeds, it becomes a viviparous plant. The germ shoots into blade in the cup ; falls to the ground ; takes root ; and becomes the

<sup>a</sup> Sea-weeds generally propagate from roots.

<sup>b</sup> Molina, i. p. 316, in notis.

mother of others, having the same remarkable property. The aphid (insect) is also viviparous in summer, and oviparous in autumn.

Some seeds are thrown by the force of the surf, which, in some places, rises even to the height of ten fathoms. Lifted so high in air, the winds separate them, as they descend, from the particles of water, with which they rose, and waft them to the internal parts of the island. Some plants in the Pacific islands were probably originally marine. Cast upon the shore, they have vegetated: these have produced seeds, which, being carried by winds or birds higher from the sea, have accommodated themselves to the soil, in which they were thus accidentally thrown; and during a series of propagations have gradually assumed characters not originally belonging to them. The *Nymphaea alba* has, in this way, been the patriarch of many plants, now differing in shape and habit from itself. This vegetable, like many other aquatic plants, at the time of flowering, rises to the surface of the water: in the morning it expands its blossoms, and towards evening closes them again.

Many trees, such as the oak, beech, and hazel, are planted by squirrels and ravens; and the cinnamon of Ceylon and Malabar are propagated by the Pompadour pigeon; which drops the fruit, as it is carrying it to its young. The doves of Banda swallow seeds whole, and expel them whole; and in this manner propagate the nutmeg. The missel lives on the berries of the misseltoe, and propagates it from tree to tree.

Some weeds are disseminated by the winds; as mosses, fungi, and mucor. The leather-cup has a seed so small, that it is almost imperceptible. This, and many seeds of similar minuteness, are conveyed in the leaves and trunks of trees. Some are fixed by the winds to the coats of animals; the feathers of birds; the sides of ships; and others to the backs of insects. Some seeds have species of feathers, which enable

them to be sustained in the atmosphere to a great distance. The *roridula dentata* has leaves covered with fine hairs, and a glutinous substance, to which small insects adhere; and their eggs are, in consequence, wafted to wherever that plant is carried.

Some animals are wafted by the drifting of canoes. In desert islands, where there are no quadrupeds but rats, fragments of canoes have been observed, stranded on the shores. Those canoes were probably the media, by which those animals were conveyed. Many vegetables of the Friendly and Society adorn the Sandwich Islands; though many leagues distant. Islands, situate from the 50th to the 55th degree of latitude, have the same beasts, birds, fishes, and shells, that are found upon the Kurili Islands: and those, from the 55th to the 60th degree of latitude<sup>a</sup>, have many animals that are found on the peninsula of Kauschatka.

Bears, foxes, ermines, seals, and walruses; wild fowl; the spawn of river-fish, and the eggs of northern birds, are carried to distant longitudes and latitudes by ice islands. Of these islands there are two species;—one composed of sea water; the other of fresh water. The former kinds are white, and have little transparency: the latter blue, and so clear, that objects may be seen to a considerable depth. These are mostly formed on the sides of rocks, jutting over seas or large rivers. They melt in summer, at the lower extremities, by the influence of the sun, and the moisture of the waves below. Thus undermined, their bulk becomes too ponderous for their base: they break; and, falling into the river or sea, float; and being joined by others, unite and form themselves into islands of vast length, breadth and height: And not unfrequently sail with the winds, currents, and tides, from the arctic circle to the utmost extremity of the temperate zone;—exhibiting, as they sail along, upon a minute survey, innumerable combinations—occasioned by the spray of the sea.

<sup>a</sup> Vide Stæblius' Account of the New Northern Archipelago, p. 18.

the mists, and the snows,—of trees, and flowers; villages, towns, and cities; ruins, and palaces; and myriads of forms before unknown, even to the imagination.

The mountains of ice, which are composed of *fresh* water, are not unfrequently incorporated with soil, stones, and brushwood; and covered with the eggs of those birds, which frequent the coasts, from which they fall<sup>a</sup>. The salt water islands bear sea weeds, spawn, and not unfrequently bears, foxes, and ermines. In the north of Iceland<sup>b</sup>, the cold splits the calcined mountains, from which large masses fall in detached pieces, and roll precipitately into the sea, like waterfalls.

The approach of ice islands is indicated by the bluish lustre, which appears in the horizon. They are often covered, too, with an immense number of seals and sea calves; which are seen rolling and sporting in the snow, and seem by no means terrified at the approach of either men or ships: reminding the voyager of those lines of Cowper, which he puts into the mouth of Alexander Selkirk,

The beasts, that roam over the plain,  
My form with indifference see :  
They are so unacquainted with man,  
Their tameness is shocking to me.

Professor Smith saw several islands, floating from the African rivers, which, upon inspection, he found to bear reeds, resembling the donax, a species of agrostis, and some branches of justicia, with the roots of mangrove and papyrus. There were, also, in the midst of them, several small animals<sup>c</sup>; which are found, also, floating on the Grassy Sea<sup>d</sup>.

Reptiles are probably propagated to distant regions by their eggs, or embryos, being casually dropt on the sea shore, at low ebb, and borne away by the returning tides. Some

<sup>a</sup> In one of the Dutch voyages to Nova Zembla, the captain ascended an iceberg, on the top of which were a considerable quantity of earth, and forty birds' eggs.

<sup>b</sup> Freminville, Voyage to the North Pole, p. 12.

<sup>c</sup> Journal—Tuckey, p. 259.

<sup>d</sup> Scyllæa Pelagica.—Cancer minutus.—Lophius histrio, &c. &c.

insects are transported on the backs, and in the intestines of animals : others in their skins. The hair-worm lives not only in the earth, on the leaves of trees, and in the water, but in the bodies of beetles : while large flies enter the ears of elks, in the Lapland forests ; and take up their winter quarters in their heads.

Vipers are easy of transportation ; since they possess such a faculty of abstinence, that some species will remain even six months without food. Canadian bears, also, frequently live without sustenance so long, that many persons believe, they can live by licking their own paws.

It is exceedingly curious, that in Ireland there is neither a mole, a spider, nor any venomous reptile or insect. Frogs, a hundred years ago, were foreign to Ireland ; but having been observed, for the first time, in a well at Moira, in the county of Down, they have multiplied all over the island. How came they into that well ? There are no frogs in Lapland<sup>a</sup> ; nor, I believe, in Iceland ; but in 1783, the pastures of that island abounded in small insects, which had never been seen there before. They resembled<sup>b</sup>, in some degree, the earth-fly ; blue, red, yellow, and brown. The weevil, in the same manner, will not live in Van Diemen's Land : in which island grows the cedar (huon pine), which has the property of repelling insects. The cochineal has been found extremely difficult to transplant : and it is remarkable, that though insects are the most liable to corruption of all animals, the cochineal never spoils. It has, therefore, been preserved for ages.

The spawn of some fishes are propagated by insects and aquatic birds : some of which even void the fishes, they have gorged, without any change in the fishes themselves<sup>c</sup>. Eels

<sup>a</sup> *Lachesis Lapponica*, i. 177.

<sup>b</sup> Hooker, ii. 5.

<sup>c</sup> The large water-beetle feeds on spawn. It rises on the leaves of the water-plants, and takes wing. By this insect mountain lakes are frequently stocked.

are thus transported<sup>a</sup>. Cranes swallow them alive; and void them alive<sup>b</sup>; and thus fish-ponds are frequently stocked in a manner very mysterious to their proprietors<sup>c</sup>.

Ponds are often stocked with fish too by wild ducks, which, in their emigrations, carry impregnated spawn<sup>d</sup>.

The ostrich will eat wood, stones, glass, and pieces of iron; and void them whole. The polypus frequently swallows a polypus; which afterwards issues from its body, perfect and uninjured. The ocythoe polypus takes up its residence in the shell of a nautilus; and in this manner is conveyed from one coast to another.

<sup>a</sup> The eel is seldom seen in the Danube; a very remarkable circumstance, since it is migratory, especially in tempestuous weather. Sir Everard Home says, he is firmly convinced that the eel is hermaphrodite, and impregnates itself.—See Davy's Life, p. 455, 4to.

<sup>b</sup> This is not more extraordinary than that worms should be capable of living not only in the intestines of the human body, but in those of quadrupeds, birds\*, seals†, and fish. The *Acarus aquaticus* deposits its eggs in the water-scorpion; and the *Pulex penetrans* of South America inserts its eggs under the toe-nails of men and monkeys. The teeth of Laplanders‡ are corroded by worms; and a woman of Sweden§ once bred a quantity of flies in her nose.

<sup>c</sup> Colonel Sykes states, that in the ponds in the East Indies, which have become perfectly dry and the mud hard, the next rainy season will find them full of fish, although wholly unconnected with any stream or passage by which they can be connected. Mr. Yarrell, in his History of British Fishes, says, The solution appears to me to be this: the impregnated ova of the fish of one rainy season are left unhatched in the mud through the dry season, and from this low state of organization as ova the vitality is preserved, the occurrence and contact of the rain and the oxygen of the next season, when vivification takes place through their joint influence. If this solution of the problem be the true one, it points at once to what may be effected after a few experiments—namely, the artificial fecundation of the roe, the drying of that roe (or of other roe naturally impregnated) sufficiently to prevent decomposition, and its possible transportation to, and vivification in, distant countries.—*Anon.*

<sup>d</sup> In most instances, fishes lay the unimpregnated eggs; the male coming afterwards, and sprinkling them with his semen.—Vid. Blumenbach's Elem. Nat. Hist. 148.

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\* Grouse are troubled with the tape-worm.

† Genus *Eschinorhynchus*.—Framinville, p. 6. ‡ Acerbi, ii. p. 290, 4to.

§ Memoirs of the Swedish Academy.



If some plants have riveted partialities to peculiar soils, some insects have equal partialities to particular plants. The cochineal is wedded, as it were, to the fig-tree; the aphids to beans, peas, and rose-trees; the musk-beetle to willows; the papilio machaon to fennel; the phalæna grossulatariata to currant bushes; the phinx licustri to poplar, privet, and lilac leaves; and the sphinx atropos to jessamine and love-apple. There is a small red insect, too, which seems to be almost entirely devoted to the violet; and these emigrate with the plants, to which they are attached.

The tenthredo insects proceed from the galls of willow, beech, holly, hairy hawkweed, and ground ivy: while the leptura of Finland lies concealed in the corolla of the globe-flower. The caterpillar, which changes to the phalæna tortrix, and the hawkmoth, emigrate with the woodbine. The former curls itself up in its leaves; and the latter hovers over its blossoms of an evening, and extracts honey from the bottom of its nectarium.

Most shrubs and trees have particular species of the aphids attached to them: all varying in size, structure, and manners; and were we to enumerate the whole, we should enumerate almost every species of tree and shrub now in existence.

Some insects emigrate with the atmosphere: for the atmosphere is not only a temporary receptacle for many small aquatic and terrestrial seeds; but for the eggs of insects, and imperceptible animalcules, which, having surfaces resembling feathers, are easily wafted. Saussure saw two butterflies on Mont Blanc; and a lady-bird once flew against my face on the circular balustrade of St. Paul's cathedral.

Many insects, and even birds, are doubtless carried through the air by trade winds. Others float upon the ocean; are picked up by marine birds; and afterwards discharged, entire, on the islands upon which they rest: as some birds do fish. It is curious here to remark, that the heat and strength of

pepper are qualified, and even thought to be much better, from passing through the body of a toucan.

Bees were not originally natives of New England. The first planters never saw any : but the English having introduced them to Boston, in 1670, they were carried over the Alleghany mountains by a violent hurricane :—hence their propagation on the western part of that continent ; where they have multiplied beyond all power of calculation. There is no data to prove, that bees are known in the South Sea Islands ; but in Hammock, one of the Philippines, the chief subject for barter is bees' wax. Bees were introduced to New South Wales in 1809. Two hives were taken from England ; but the bees were suffocated by the melting of the wax, in crossing the Line. Captain Wallis afterwards introduced four more hives in 1822, and the last time I heard of them, they were healthy and increasing. They were introduced into Cuba by some families, who, after the peace of Versailles, went from St. Augustine's, only since 1784 : and yet in 1792, the settlers exported not less than 20,000 arrobs of wax. In 1796, there were 212 barrels of honey and 1854 arrobs of white wax exported from the Havannah <sup>a</sup> to Buenos Ayres.

In June 1728 a large flock of butterflies appeared in the Canton de Vaud, flying from north to south. The column was from 10 to 12 feet broad, and very thick. Their flight was low, rapid, and equal. They did not rest on the flowers ; but continued their flight. Their species was the belle-dame or thistle butterfly, the caterpillars of which never live in company.

We must not forget the emigrations of the locust. Their numbers and extents of flight are prodigious. Mr. Moor records a flight in India which extended 500 miles ;

<sup>a</sup> Bees are domesticated in few parts of Asia. Those of the Indian Archipelago hoard but little honey : owing to the multitudes of flowers at almost all seasons of the year. But they make a great deal of wax, which the merchants export to China and Bengal. The Morea exports 14,000 ocques every year. (An ocque is three pounds two ounces French.)

and Mr. Barrow describes one in Africa, which occupied an area of 2,000 miles<sup>a</sup>.

The yellow butterfly, and the little black and white butterfly, came from China: the black species from the West Indies. About thirty-five years since, too, a mealy insect was introduced from America, which proved, for a time, extremely destructive to apple-trees. It propagated with great rapidity:—but by the skill and industry of our gardeners, it is now almost eradicated. In March, 1819, also, there appeared near Sydney, in New South Wales, a vast number of full-grown caterpillars in one night during the rains. Most of them, however, disappeared on the next day; though no one could form the least probable conjecture, whence they came, or whither they went.

In some parts of Italy is seen the Menelaus butterfly of Surinam; and in others the cerulean serpent of the Indies. The tortoise of the Antilles is occasionally found on the shores of the Hebrides; and the whale-tailed manati of the Aleutian Islands are not only known in Kamschatka, whither they are driven by storms, but in New Holland and Mindanao.

There are thousands of lizards among the ruins of Balbec; and though there are no venomous insects in the Madeiras, myriads of those reptiles are seen of a clear day, basking in the sun. These animals were, no doubt, in those islands previous to their separation from the African continent.

Insects and shell-fish there are, which emigrate with the plants, on which they feed, and whence they have their being.

Several species of the *lepas* cling to bamboo canes, and float to vast distances: when their shells are open, they look like full-blown flowers. The spotted toad-fish<sup>b</sup>, which keeps

<sup>a</sup> In August 1748, many swarms of this insect were seen flying in different parts of London. They were supposed to have come from Poland and Hungary, where flights of these insects had done great injury. They soon disappeared.

<sup>b</sup> *Lophius histrio*.

among sea-weeds at the bottom of the water, has, no doubt, also wandered in this manner from China to the Brazils, where it is almost equally abundant.

Pearls are discovered in several seas ; and, being found in the shell of an oyster, no one has yet been able to explain the manner, in which it is formed. The following circumstance may, however, one day perhaps lead to some probable conjecture, in respect to it. At Sydney<sup>a</sup> a party, while at supper, on opening an oyster, beheld a fish of about two inches, curled up, in the bed of the late inhabitant of the shell. It sprang upon the table, and was preserved alive several hours. This fish, which was found to be cartilaginous, had, no doubt, destroyed the oyster. When placed between the sun and the eye it appeared perfectly transparent ; and the body had stripes of brown and yellow, forming altogether a very beautiful little animal. That this fish, residing in a foreign shell, might, had the oyster been able to destroy it, instead of the fish destroying the oyster, have become a pearl, by some secret operation of Nature, is not probable ; but that some aqueous animal may intrude itself into the shell, and there crystallize, is not impossible. And here we may stop to observe some peculiarities of Nature in respect to fishes.

In the Lake Fakonic (Japan), which is surrounded by mountains, and was formed by an earthquake, are the salmon and the herring<sup>b</sup> of the Baltic. In what manner could they possibly come there ? In a stream<sup>c</sup>, which empties itself into the Nile in the Aloa country, is a fish without scales. It is not seen in the Nile ; and yet a species of it is found in Asia Minor. The Caspian is insulated, as it were, in the bosom of a vast continent, and yet fishes are common to that sea and the Mediterranean. Seals, also, are in great numbers ; and sturgeons are so plentiful, that they sell for 1,760,405 rubles every year.

<sup>a</sup> Sydney Gazette, 1817.

<sup>b</sup> Stroemings.—Kæmpfer.

<sup>c</sup> Burckhardt, Travels in Nubia, p. 498, 4to.

## THE PEOPLING OF ISLANDS.

HAVING, in former chapters, endeavoured to explain in what manner islands are formed ; and after what method they become green with vegetation, and enlivened with animals, it remains to show in what probable manner, they become peopled with the human race.

That America was peopled from Africa, there is scarcely one argument for inducing the belief. No similarity is there in colour, language<sup>a</sup>, manners, customs, or religion ; by which a single proof of a common origin may be traced. Nor is there even an association, on which we might build a conjecture, that, prior to the age of Columbus, any intercourse subsisted between them by the means of navigation.

That America was peopled from Asia, on the north-west, there are so many reasons, arising out of a great variety of evidence, strengthened by the fact, that in one point the two continents are separated by a distance of only thirty-nine miles, that the problem may be said almost certainly to be solved. In fact, the continents are so contiguous, that hares, elks, roebucks, foxes, wolves, and bears, belong as well to North America as to Northern Asia.

Whence, and in what manner, the Pacific Islands became inhabited, is a question much more complicated and difficult. Their very existence was unknown to European research, a long time after the discoveries of Columbus, Vespuccius, Magellan, and other navigators. They were equally unknown to Western America, and to Eastern Asia : and, with the exception of those islands, which are disposed in clusters, they were equally unknown to each other.

One object of modern inquiry has been to discover a north-east, a north-west, or a Polar passage to Cathay : and while the Russians were making efforts in the North Pacific, the

<sup>a</sup> Duponceau says, however, that some resemblances do exist between the language of the American Indians and that of the people of Congo.

English and French, steering through the vast bosom of the Southern Ocean, gave to the knowledge of Europe, Asia, and America, new manners, new customs, new religions, and even new creations ; both in the animal and vegetable kingdoms.

Semi-barbarous nations mingle so many fables with their traditions, that it is difficult, and indeed frequently impossible, to separate the one from the other. But barbarians have not even traditions, on which to build the structure of hypothesis. The inquirer into the origin of nations can, therefore, only reason from the best evidence that analogy affords. In the present instance these evidences are few ; but they are striking : and lead to the probable conclusion, that most of the islanders, in the Pacific, sprang from one original stock.

What the Tartars still continue to do by land, the natives of the islands on the South Asian coasts were accustomed to do by sea. They voyaged from one island to another <sup>a</sup>; and settled in those, they found the most agreeable and the best provided. The chief points of resemblance among these islanders may be reduced to the knowledge, which many of them traditionally possessed, of the use of iron : to the circumstance, that the natives of Maugeca, and of the Caroline islands, although distant 1,500 leagues, saluted strangers in the same manner, viz. by taking the hand and joining noses : to the similarity, observable in their features and complexions ; to the coincidence of many of their manners and opinions ; to the shapes of their musical instruments ; and, above all, to the harmony, which subsists between their respective languages <sup>b</sup>.

<sup>a</sup> Stæhlin's Disc. of New North Archipelago, p. 25. The Biajus of Borneo \* live in covered boats, and subsist by the art of fishing ; float from one island to another with the variations of the monsoons, and thereby enjoy perpetual summer.

<sup>b</sup> In respect to the New Zealanders, some have imagined, that they sprang from Assyria or Egypt. " The god Pan," says Mr. Kendall to Dr. Waugh,

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\* Leyden on the Literature of the Indo-Chinese Nations.

In respect to the manner, in which some other of these islands were peopled, some idea may be formed from the circumstance of two Esquimaux savages having been driven by the currents in canoes upon the coast of the Orcades; a circumstance which is attested by Wallace, in his *History of the Orkney Islands*<sup>a</sup>. Baron de Humboldt<sup>b</sup>, who alludes to this fact, relates, also, that in the year 1770, a small vessel, laden with corn at the island of Lancerotte, and bound to Santa Cruz, was, in the absence of its crew, driven out to sea: where, crossing the vast expanse of the Atlantic, it ran ashore at La Guayra, near the Caraccas.

Some have, doubtless, been peopled by men and women, who, while fishing along their native coasts, lost their oars and paddles, and were drifted by the winds and tides<sup>c</sup>. A circumstance rendered the more probable, by its being ascertained, that women are employed in fishing, on some parts of the west American coasts, as well as men.

Whence New Holland derived its inhabitants, it is exceedingly difficult,—perhaps impossible,—to determine<sup>d</sup>; but, that the natives of Van Diemen's Land were originally African is evident from their heads being covered with wool; and from

<sup>e</sup> is universally acknowledged. The overflowings of the Nile, and the fertility of the country, in consequence, are evidently alluded to in their traditions; and I think the Argonautic expedition, Pan's crook, Pan's pipes, and Pan's office in making the earth fertile, are mentioned in their themes. Query:—Are not the Malays and the whole of the South Sea islanders Egyptians? To which we may reply;—When will the spirit of conjecture rest?

<sup>a</sup> Page 60. Ed. 1700.

<sup>b</sup> Humboldt's *Voy. to Equinoctial Regions*, i. p. 57. Originally in *Viera. Hist. Gen. de las Islas Canarias*, iii. p. 167.

<sup>c</sup> Captain Cook found on the island Wateoo three inhabitants of Otaheite, who had been drifted thither in a canoe, although the distance between the two islands is five hundred and fifty miles. In 1696, two canoes, containing thirty persons, who had left Ancorso, were thrown by contrary winds and storms on the island of Samar, one of the Philippines, at a distance of eight hundred miles.—*Willis*.

<sup>d</sup> For some curious remarks on the affinity of certain words in the language of the Sandwich and Friendly Islands in the Pacific Ocean, with the Hebrew, see *Archæologia*, 1787. art. viii. by Dr. Glass.

their countenances exhibiting, in a very striking manner, the African physiognomy.

Many islands, on the American coasts, were, when first discovered, totally destitute of inhabitants: the Bermudas, for instance, 400 in number, lying in the form of a shepherd's crook, and situate between 200 and 300 leagues from the continent. The manner in which they have been successively peopled, it is not necessary to state; as they are well known to have derived their inhabitants from modern industry and enterprise.

In 1681, a Mosquito Indian was accidentally left on the island of Juan Fernandez by Captain Watling. For three years he lived upon fish, goats, seals, rock-fish, snappers, cabbage-tree, and a variety of herbs. He built himself a hut, and made his bed with goat-skins. Upon Captain Watling's revisiting the island, the Indian saw the ship at a distance; and, knowing it to be an English one, killed three goats; dressed them with leaves of the cabbage-tree; and brought them down to the shore. The ship anchored, and a Mosquito Indian, who was on board, with other sailors, landed. Running to his brother Indian, he threw himself upon his face at his feet. The islander lifted him up; and then fell at his feet in the same manner. He was afterwards hailed by the crew, when his joy was signified in every action.

Not long after the departure of this Indian, Alexander Selkirk was left, with his own consent, upon the same island, and passed upon it several years<sup>a</sup>. His history is well known. It was he that planted the oats, which Commodore Anson saw growing, some years afterwards. The island rises high out of the water, and has a steep shore, fine woods and savannahs. The soil in the vales consists of a black and fruitful earth; and there is good water in almost every part. It has been peopled by the Spaniards; and there is a regular garrison

<sup>a</sup> Selkirk was not wrecked on the island of Juan Fernandez, as most persons suppose; but, having a great dislike to his captain, he was left there at his own desire.



and a governor. From this account we learn, that Juan Fernandez was peopled with goats by the discoverer; and first planted with oats by a man, who was unfortunate enough to be cast upon it.

In recurring to the fate of Alexander Selkirk, the imagination naturally reverts to the distress of Philoctetes, on the desert island of Lemnos; so powerfully painted by Euripides.

As, wearied with the tossing of the waves,  
 They saw me sleeping on the shore, beneath  
 This rock's rude covering, with malignant joy  
 They left me, and sail'd hence.——  
 Think from that sleep, my son, how I awoke,  
 When they were gone! Think on my tears, my groans.  
 Such ills lamenting, when I saw my ships,  
 With which I hither sail'd, all out at sea,  
 And steering hence; no mortal in the place;  
 Not one to succour me;—not one to lend  
 His lenient hand to mitigate my wound!  
 On every side I roll'd my eyes, and saw  
 Nothing but wretchedness<sup>a</sup>.

Upon a rock, twenty-nine miles north-west of Nooaheevah, in the South Seas, an American passed three years. With three companions (who died soon after their landing), he had quitted his ship for the purpose of procuring feathers. The rock, upon which they were cast, was barren and desolate; but he contrived to live upon the flesh and blood of birds. The skulls of his companions were his only drinking vessels. In 1818 the crew of the Queen Charlotte discovered a fire on the rock, made of dried sea-weeds. Knowing the rock to be barren, their curiosity was excited; and the captain sending off a boat, they discovered the forlorn seaman, and took him to Bombay. This man had a few seeds in his pocket; and he planted them; but they refused to propagate<sup>b</sup>.

In the year 1808 or 1809, a sailor, named Jeffery, on

<sup>a</sup> Potter.

<sup>b</sup> The island of Serrana takes its name from a Spaniard, called Serrano, who in the time of Charles V. was wrecked upon it, and remained several years. He was taken thence, all overgrown with hair, by a Spanish vessel, and carried to Spain.—*Adams*.

board the *Recruit*, having stolen a little spruce beer, his commander, Captain Lake, set him on shore on the uninhabited island of Sombrero, in the Atlantic archipelago. Two months after this, the *Recruit* returning to the same latitude, the captain sent a boat, with several seamen, in order to retake the man on board; but he was no where to be seen:—and the crew concluded, that he had been devoured by the large birds, which frequent that barren rock in vast numbers. Jeffery, in the meantime, having been landed, with only the clothes he had on, was left, helpless and hopeless, to endure all the agony of the apprehension of being devoured by birds, or of dying of want. There was no shelter, and the heat of a tropical sun almost drove the unfortunate man to madness. The island being a low rock, after searching for some time, he discovered water in some of the hollows, and a considerable quantity of birds' eggs, and a few limpets. On these he lived for nine days; during which time he observed several ships pass in the distance, to which he made signals, but without effect; until he was discovered by the master of an American schooner, who took him on board, and landed him at Marblehead, in the state of Massachusetts.

In the mean time, the conduct of Captain Lake having been reported to the commander-in-chief of the West India station, he was tried before a court-martial, and sentenced to be dismissed his Majesty's service. The Parliament of Great Britain, too, having, at the instance of Sir Francis Burdett, recommended a search for the unfortunate seaman, he was brought to England, and arrived in London in the month of October, 1809. When I first saw him, I was particularly struck with the modesty of his manners, and the grave simplicity of his conversation. Deeply impressed with gratitude to Heaven for his preservation, there was a solemnity of tone in the artlessness of his remarks, that struck me with no small degree of admiration. He was about one-and-twenty years of age.

Captain Lake's family having recompensed him for the sufferings he had experienced, Jeffery left London for Cornwall, where he was born, in order to visit his mother. He was met near Polperro by his father-in-law, who, soon after their first greeting, returned to apprise his mother of his arrival. The whole village now came forth to meet him ; and nothing could exceed the joy with which he was welcomed. The meeting between him and his mother was affecting in the highest degree. She gazed upon him with bewildered anxiety, as if she could scarcely believe that she saw ; but, recovering herself, they rushed into each other's arms, and, for some moments were lost in sobs and tears. Nothing but the arrival of Jeffery was talked of ; while the joy of the villagers, and the tumultuous endearments of the mother and son, consecrated an evening, that will for many years be remembered in that village with the liveliest satisfaction.

The Gallipagos islands, situate about 200 leagues west of Peru, are of volcanic origin ; and every hill retains evidence of being the crater of an extinguished volcano. The only one, ever inhabited, was taken possession of by a native of Ireland (Watkins), who quitted his ship ; and taking up his abode there, built a hovel, planted potatoes and pumpkins, and lived a miserable life, for several years, on tortoises and other marine animals ; bartering vegetables for rum, and other necessaries\*.

The island of Tristan d'Acunha is an entire mass of lava. It rises 5,000 feet above the sea, in the form of a cone. With the exception of a plain, six miles in length, and two furlongs in breadth, this island is entirely covered with copse-wood ; and not a day passes without rain. The common thistle, the lichen, a species of goosfoot, and storksbill, are found there. There, too, are found two or three species of

\* In the United Service Journal there is an account of a young man being left on one of the Gallipagos, where he had lived for twenty-one days. An abstract of this may be found in the Saturday Mag., July 6, 1833.

seal, of which the leonine is so little alarmed at the presence of men, that persons may get on its back, and be carried into the water. The black albatross breed there in a gregarious manner; and, upon being touched, throw out a deluge of foetid oil fluid. Wild goats and hogs, too, are seen among the bushes, a few having been left by early navigators. In 1814, this island was inhabited by three men; an American, named LAMBERT, a Portuguese, and a native of Minorca\*. They lived upon fish and birds' eggs, and covered their huts of straw with seal-skins.

Lambert took possession of the islands, and constituted himself sole sovereign by a formal instrument, in which he stated, that as no power whatever had publicly claimed them, he had taken possession of them for himself and his heirs, with a right to convey them, by sale or free gift, as he or his heirs should think proper. He farther declared, that his motive for taking possession was to procure for himself and family a competence and a house far beyond the reach of chicanery and misfortune; and that in order to ensure this, he would devote himself to husbandry, and supply ships, calling there, with any articles, he might be able to procure.

By this document, he invited ships to lay by, opposite the cascade, where they would be visited by a boat from the shore, and supplied: and he promised, that himself and his people should be governed, in their intercourse with crews of ships, by the principles of hospitality and good fellowship. On taking possession, he built a hut, thatched it with coarse grass, and planted cabbages, turnips, carrots, parsnips and beet; lettuces, onions, radishes, parsley and potatoes. All these grew better in winter than in summer, in a soil of vegetable mould. At this time, there were between three and four hundred acres of land, well adapted for cultivation; and a meadow of about fourteen acres.

At the end of a year's occupation, he had a small flock of

\* A. D. 1810.

geese. The fowls bred three or four times in a year:—but all his English and Muscovy ducks, and his turkeys, excepting three, died from eating the entrails of fish. He had eight sows and four boars; seven of which he caught on the island. He, as well as his pigs, lived chiefly on the flesh of sea-elephants, which abounded in two ponds of ten or twelve acres in extent. There were, also, from twelve to sixteen wild goats. The little black-cock was also in great numbers, very fat, and its flesh delicate. On the mountains were petrels, sea-hens, mollahs, the albatross and other birds. Among the sea-cliffs they caught grampers, mackarel, and a beautiful species of cray-fish.

Having collected about a thousand gallons of oil, Lambert wrote to a friend, Capt. Briggs, giving him an account of the island, and proposed, that he should purchase a schooner of about twenty-five tons; make his brother master of her; and send it for the oil and skins he had collected, with three or four boats, and provisions for twelve months: Briggs to find the money and take half the profits.

Lambert remained on the island till May 17, 1812: when, under pretence of collecting wreck, he and one of his companions quitted the island in a boat; leaving his empire in possession of Currie and the native of Minorca. Currie had accompanied Lambert under an engagement of receiving wages and a share of the produce, during his stay: but received nothing. After Lambert's departure, he and his companion suffered many hardships; and the chief of their stock was taken from them by the vessels that came to the island.

Upon Napoleon's arrival at St. Helena, it was deemed advisable to take possession of this island; and the Falmouth frigate was, in consequence, despatched, and arrived in the month of August, 1816. Currie and his companion immediately placed themselves under the captain's protection <sup>a</sup>.

<sup>a</sup> At this time they had three huts, covered with reed; twenty acres of vegc-

New Island (one of the Falkland Islands) has, of late, become remarkable for having been the solitary residence of a Captain Barnard, an American, whose vessel was run away with in the year 1814, by the crew of an English ship, which, on her passage from Port Jackson, had been wrecked on the south side of this island. Capt. Weddell, in his voyage from the South Polar Regions, met with Capt. Barnard in 1821, and from him learnt the following account:—“Capt. Barnard was at New Island with his vessel, in the performance of a voyage for seal-furs, and when on the south side of the island, he met with the crew of a wrecked English ship. Their number was about thirty, including several passengers, some of whom were ladies. He kindly took them to his vessel, treated them with all the hospitality which their destitute condition required, and promised to land them, on his passage home, at some port in the Brazils. Owing to the additional number of people, hunting parties were frequently sent out to procure supplies; and, when the captain, with four of his people, were on an excursion of this kind, the wrecked crew cut the cable, and in defiance of the Americans who were on board, ran away with the ship to Rio Janeiro; whence they proceeded to North America.”

On Capt. Barnard's return, he was struck with astonishment at finding his ship carried off. On reflection, however, he soon guessed the cause; which he attributed to the fear of being taken to America, where they would become prisoners of war. Nothing in the way of supplies having been left for him and his four companions, he was forced to consider how they were to subsist; and recollecting that he had planted a few potatoes, they directed their attention to them, and in

tables, forty breeding sows, and two boars; but the American privateers had robbed them of all their ducks and fowls. For a later account, see Earle's Narrative of a Nine-Months' Residence in New Zealand and Tristan d'Acunha, 8vo, 1832.

<sup>a</sup> *It is to be lamented, that Captain Weddell has not published the name of the vessel to which these unworthy people belonged.*

the course of the second season obtained a serviceable supply. They had a dog, which now and then caught a pig; and the eggs of the albatross, which were stored at the proper season, with potatoes, formed a substitute for bread, and the skins of the seals for clothes. They built a house of stone, still remaining on the island, which was strong enough to withstand the storms of winter, and they might have been comparatively happy, but that they were cut off from their relations and friends.

To add to the misfortunes of Capt. Barnard in being separated from his wife and children, his companions, over whom he exercised no authority, but merely dictated what he considered was for their mutual advantage, became impatient even of this mild controul, took an opportunity to steal the boat, and he was left on the island alone. Being thus abandoned, he spent the time in preparing clothes from the skin of the seals, and in collecting food for winter. Once or twice a day, he used to ascend a hill, from which there was a wide prospect of the ocean, to see if any vessel approached; but always returned disappointed and forlorn:—no ship was to be observed! The four sailors, in the meanwhile, having experienced their own inability to provide properly for themselves, returned to him after an absence of some months. He still found much difficulty in preserving peace among his companions; indeed one of them had planned his death; but, fortunately, it was discovered in time to be prevented. He placed this man alone, with some provisions, on a small island in Quaker Harbour; and, in the course of three weeks, so great a change was made in his mind, that when Capt. Barnard took him off, he was worn down with reflection on his crimes, and became truly penitent.

They were now attentive to the advice of their commander. In this way they continued to live, occasionally visiting the neighbouring island in search of provisions, till the end of two years, when they were taken off by an English whaler, bound

for the Pacific. Capt. Barnard informed Capt. Weddell, that a British man-of-war had been sent expressly from Rio Janeiro to take them off, but by some accident the vessel, though at the Islands, did not fall in with them <sup>a</sup>.

The poopling of PITCAIRN'S ISLANDS has excited much interest in Europe, and in all the British Asiatic settlements. Captain Bligh having sailed, in 1790, in order to plant the bread-fruit tree in one of the South Sea islands, his crew mutinied, and putting him in a boat, they sailed for Otaheite, where each sailor took a wife. With these women, and six Otaheitan men-servants, the mutineers again set sail; and after passing a Lagoon island, which they called Vivini, and where they procured birds' eggs and cocoa nuts, they ran their ship ashore on Pitcairn's Island, situate 25 degrees 2 seconds south latitude, and 130 degrees west longitude.

Finding the island small, having but one mountain, and that adapted for cultivation, they put up temporary houses, made of the leaves of the tea-tree, until they were able to cover them with palms. In this island they found yams, taro, plantains, the bread-fruit tree, and ante, of which they made cloth. They climbed the precipices, and procured eggs and birds in abundance: they made small canoes, and fished; and they distilled spirits from the roots of tea. In this manner the whole party lived four years: during which time there were born to them several sons and daughters. But a jealousy arising between the English and their Otaheitan servants, the latter revolted, and murdered all the former, except one,—Adam Smith;—whom they severely wounded with a pistol-ball. The women, upon losing their husbands, to whom they had become exceedingly attached, rose in the night, and, stealing silently to the place where their countrymen lay, murdered them. By this act there remained upon the island only

<sup>a</sup> I find this account in my portfolio; but whether I merely extracted or compiled it from Captain Weddell's account, I do not remember.



one Englishman (Smith), the Otaheitan women, and the children.

Thus left to their own exertions, Smith and the women applied themselves to tilling the ground; in which they cultivated plantains, nuts, bananas, yams, and cocoas. Their animals consisted of pigs and fowls; but having no boilers, they dressed their food after the manner of Otaheite. They made cloth, and clothed themselves also like the Otaheitans. Thus situated, they were at length discovered by an American captain, who chanced to sail that way. At this time the children had grown to be men and women; and the population amounted to thirty-nine. They looked upon Smith as their patriarch; they spoke English; and they were brought up under his tuition, in a moral and religious manner.

Some time after they were discovered, their population increased considerably; they parted with their still, and obtained a boat. Their ceremonies of marriage, baptism, and funerals, were plain and simple; none of them learnt to read; but great strictness was observed in respect to religious duty. Many ships afterwards visited them: and in September, 1819, a subscription was entered into, at Calcutta, to supply them with ploughs and other useful articles. These were sent by Captain Henderson, who undertook to land them in the *Hercules*, on his voyage to Chili. In 1819, not a quarrel had taken place among the inhabitants for eighteen years!

Since the above was written, they have quitted the island. A letter from Sydney, dated June 12, 1831, states, that the *Surry* had touched some time before at this island, and found the inhabitants living in an undisturbed security, and apparently blessed with every possible happiness. Capt. Beechey, also, gives, in his voyage to the Pacific\*, a very agreeable account of them. In August, 1831, however, an American

\* Vol. i. p. 27, 4to.

newspaper informed us, that Captain Wilcox, of the whaling ship *Maria Theresa*, had arrived at Bedford, and stated, that while he was at Otaheite the English transport-ship, the *Lucian*, arrived there with all the inhabitants of Pitcairn's Island, for the purpose of settling them at Otaheite, on account of a scarcity of water.

In December, 1831, it was stated in an English newspaper, that they had been removed to Otaheite by his Majesty's ship the *Comet*; that they amounted to eighty-six persons; and that they appeared to be dissatisfied with the Otaheitans for being too dissolute. Is innocence never to have a resting-place<sup>a</sup>?

<sup>a</sup> They have since returned to their own island. "At the time of Captain Beechey's visit, considerable apprehensions were entertained, that, by the rapid increase of the colony, the island might prove inadequate to the support of its inhabitants. It, therefore, appeared desirable to remove them to some other island, which offered a more certain prospect of support for their increasing numbers. Accordingly, an arrangement having been effected between the British Government and the authorities of Otaheite, for a grant of land for their use on that island, the *Comet* sloop, Captain Sandilands, arrived at Pitcairn's Island on the 28th of February, 1831, and offered to take on board any of the inhabitants who were desirous of removing to Otaheite. On the 7th of March, the whole colony had accepted the offer, and, with their little property, sailed for that island. Their reception was cordial and friendly, and they were located on a rich tract of land; but the experiment did not succeed. The manners of the Otaheitans were so different from their own, and the dissolute conduct of some so disgusted them, that they were unhappy; they were also attacked with diseases new to them, and seventeen of their number died. They requested to be allowed to return, and were, accordingly, put on board an American vessel, and taken back to their native island. Subsequent accounts state, that their transient stay at Otaheite was by no means favourable to their morals; it had unsettled them, and some had addicted themselves to drunkenness, and others to bad vices. In addition to this, John Buffet, and two other Englishmen of dissolute habits, had married native women, and settled on the island, and their influence had tended greatly to demoralise the colony. The latter, however, had been brought to a sense of their duty by the timely arrival of a respectable gentleman, named Joshua Hill, who, at the age of seventy years, had left England to settle amongst them, as their pastor and preceptor. At his suggestion they destroyed their stills, established a temperance society, and returned in some measure to their former state of order and moral discipline. They are happy at having got back; and the three Englishmen who had done so much harm by their immoral example, agreed to leave

## COLONIES.

THE manner in which cities have been founded, and states organised, is another interesting subject for remark. Colonies have been formed, as checks on conquered countries; as media of extending particular branches of commerce; or in order to discharge a superabundant population. Some by persons, labouring under civil or military inconveniences; others by martyrs in the cause of their faith. Some derived their origin from contagious disorders, ambition of chiefs, vows, or commands of oracles. The Greeks established theirs for all of these causes; but chiefly in order to relieve their cities from a redundancy of inhabitants. The Tartars, Huns, Goths, and Vandals, emigrated with similar views; the Romans formed colonies as checks on the countries they had conquered; the Portuguese, Spanish, Dutch, French, and English, chiefly for the purposes of commerce.

The most celebrated of colonial establishments in ancient times, were those of the Italians in Sicily, before Christ 1294; of Evander, who led a colony of Greeks into Italy in 1243; of the Phœnicians to Carthage, 1235; of the Ionian colonies in 1044; of the Messenians to Rhegium in 723; and of the Athenians to Byzantium in 670. Miletus, the Athens of Ionia, sent many colonies along the shores of the Euxine, Propontis, and Hellespont. The Cretans, previous to the time of Agamemnon, had made settlements on many coasts of Europe and Asia: while the Samians sent a colony even to Upper Egypt. Samos itself, after many revolutions, was colonized by the Athenians, and partitioned into two thousand parts; one part being apportioned to one colonist.

the island. The latest return made their numbers seventy-nine; and a closer examination of the island has proved that it is capable of supporting one thousand persons; so that no apprehensions of an overgrown population need be entertained for many years to come."

The Lydians colonized Tuscany; the Rhodians founded Naples, and some cities in Iberia; while the Phocians sent a colony to Marseilles. This settlement was highly important for the harmony, which, for so many ages, it preserved; and for the benefits which resulted to the country, in which it was established:—Marseilles being the Athens, Oxford, and Cambridge, for the youths of Gaul, and no inconsiderable portion of Spain, Germany, and Britain. It is curious to remark, however, that though Marseilles was eminent for so many ages, not one author, residing within its walls, has survived the wreck of learning and science.

The most remarkable emigration, in modern times, is that of 500,000 Tour-Goths, from the shores of the Caspian to the Chinese frontiers. Nor did ever a government receive a greater insult, than that of Russia in the resolution of those emigrants to encounter so long and so difficult a journey, in order to throw themselves under the protection of a foreign prince, rather than submit to the insults of an unprincipled conquest.

But history presents no colonization, so agreeable to the imagination as that of Pennsylvania by the immortal Penn; whose enlightened philosophy, private and public difficulties, faith with the native Americans; the urbanity of his companions; their order, purity, and precision; present a combined picture, whether relating to manners or to circumstances, which throw into the shade the whole history of empires:—deformed, as it is, with every variety, arising out of sacrilege, robbery, treachery, assassination, and public murder;—sanctioned by custom, dignified by law, and hallowed into glory.

The United States of America are chiefly indebted for their population, civilization, and consequent power, to the impolicy of European administrations: factions, civil wars, difficulties in procuring subsistence, or the hope of bettering their condition, having induced a great number of Swiss,

German, French, Irish, Scotch, and English emigrants to quit their native soils, and seek in a distant country subsistence and repose.

One observation, however, in respect to colonies, it is very important to record. They are mere merchants: seeming to have no conception beyond the vulgar wants and passions of life. What have the colonists either of Spain, Portugal, France, or England, done for the imagination, or the judgment, of superior men? Those settled in Africa, nothing; in America, nothing; and in Asia, comparatively nothing;—if we except a few translations, and a few treatises on local antiquities<sup>a</sup>. In Greece it was otherwise. Nor is it possible to contemplate, without the liveliest admiration, the gems both of history and of poetry, that the Greek colonists of Sicily, Doria, and Ionia, left for the instruction and delight of mankind. Scarcely a city of those countries, but has recommended itself to the gratitude of posterity! Homer, Theocritus, Herodotus;—but the list were multitudinous.

Liberty came from the North; the sciences and the arts from Egypt, Greece, Arabia, and other parts of the East. These we have imported with safety; since we have had sufficient grace to perceive, that despotism was unworthy of importation. But as a drawback on these advantages, Europe owes some of its disorders to her intercourse with Asia. It is remarkable that in the year, which gave birth to Mahomet, the measles, the small-pox, and the hydrophobia, were first known in Arabia. The two former emigrated from Ethiopia. These disorders have subsequently been transplanted into Europe.

As Europe, in this particular, has suffered by an intercourse with the East,—Africa and the Pacific are under a similar disobligation to Europe. The Portuguese introduced the gonorrhoea and the elephantiasis into the Congo country:

<sup>a</sup> This was written in 1817.

and other Europeans left the small-pox and the lues in the South Sea Islands. The natives complain, that the Spaniards left them the swelled throat; Cook the intermittent fever; Vancouver the dysentery; and Bligh the scrofula. Europe has also introduced to them a new and more destructive method of making war.

The diffusion of knowledge, by creating a vibration of interests from one end of the globe to the other, has annihilated space; by bringing countries, the most remote, into contact with each other. This has led to a juster equilibrium in respect to civilization. For commerce is one of the greatest and most profound of all instruments, for effecting the result Nature has instituted, by establishing a community of wants. The second instrument of civilization arises out of the greatest of all moral calamities—war. For savage countries and corrupt nations, as an elegant writer has remarked, gain essential and lasting advantages, by being conquered by a people, governed by wiser laws, and distinguished by more humane institutions than themselves. The effects of Roman conquests yielded, in point of interest to those who were conquered, only to the advantages, which have been the constant results of British conquests;—whether in America, in Africa, or in Asia.

Such are the advantages arising from war, from commerce, and from colonization. But those, who emigrate, seldom cease to lament the country they have quitted; and hence they are at all times ready to address that country in imagination, as a lover addresses the mistress he has left behind:—

Where'er I go, whatever realms I see,  
My heart, untravell'd, fondly turns to thee;  
Still to my country turns with ceaseless pain,  
And drags, at each remove, a lengthen'd chain!

## PLEASURES OF CONTEMPLATION.

BUT we have ventured on these subjects too widely and too long. „ Nature is so captivating ; her methods so various ; her laws so mysterious ; her similitudes so beautiful ; and her contrasts so magnificent : we are led so insensibly from plants to insects ; from insects to fishes, birds, and quadrupeds ; thence to the subject of emigration ; and, lastly, to the love of the country, which gave us birth, that though we have become enriched by the various transitions, we have become embarrassed also.

In drawing similitudes, and making contrasts, the mind, though spiritualized, as it were, by the contemplation, is able to look into Nature only in parts. Nature, as a whole, it has no power to approach. Men, in whom the energy of spontaneous ambition excites no appetite for the investigation of phenomena, are satisfied that effects cannot always be elicited from causes, and that causes cannot always be traced from results. And because Nature is stupendous in her works, and mysterious in her operations, they are unwilling, and indeed almost fearful, to exercise the powers, she has delegated. But they cannot always resist the majesty of their Creator ! For no pleasures are so bland in their qualities, or so pure in their sources ; and none are there so worthy the vast capacities of the human mind. And though nothing is entirely certain, but that space is infinite, yet, as things present bear presumptive evidence to things unseen, the mind delights in the endeavour to trace the beauties, the harmonies, and the sublimities, of the material universe, not only up to Nature, but to “ Nature’s God.”

When the waves break upon the distant shore with a wild, solemn, melancholy, yet delightful murmur ;—when we observe the regular succession of the seasons ;—the rising of the sun from behind rocks lifting their spires, as it were, to the clouds ;—when we behold meteors ; comets ; planets ; the

blue vault; and the uniform reproduction of animal and vegetable life; we feel, that sublimity dwells in beauty, beauty in order, and order in sublimity. An homage, at once pure and ardent, meditative and reflective, diffuses the cheek of manly virtue with delicious tears; and, turning with disgust and impatience from the cold spectacle of artificial life, light is beheld, where others see only mystery; clemency and benevolence are observed to proceed out of apparent cruelty; truth springs even out of optical and mental delusions; and out of apparently frigid commentaries are elicited the benefits of justice and wisdom. The INFINITE is every where, and speaks in all things.

## NATURAL ENJOYMENTS.

As our sensual enjoyments acquire a zest from a union with the mental, so each of them derives additional goût from those objects, which flatter the appetites of both. A fine day, therefore, as Sir William Temple has observed, is as much a sensual, as it is a mental enjoyment. "It is a banquet given by Heaven to earth." It unites the character of luxury and temperance.

The Italians live in the air. Walking under piazzas; sitting in porticos; and reclining under bowers, many of their domestic banquets are peculiarly agreeable<sup>a</sup>. How much more pleasure some of us derive from the simplest of collations, under the shade of a tree, than from the most luxurious banquet in a dining-room, every person of taste is ready to acknowledge. When we are enjoying the society of ladies, of a fine summer's evening, in a drawing-room, opening into a green-house, who will not confess, that the effects of their conversation are far more flattering to the

<sup>a</sup> C<sup>on</sup> non sub alta vel platana, vel hac  
Piu jacentes, &c. &c.—HOR. *Carm.* lib. ii. 2.



mind, than at those moments, when, dressed in all the splendour of decoration, their persons derive additional lustre from the blaze of Grecian lamps, the heat of fires, and the reflection of mirrors? How agreeable to our palate are our grapes, pines, and nectarines, when partaken in a bower, formed of roses and honeysuckles, which seem to vie with each other in imparting their fragrance to our peaches and our melons! If these are not the "*Cœnæ deorum*" of Horace, they are at least the "*epulæ deorum*." Sherry becomes Burgundy, water nectar, honey manna, and bread ambrosia. While the flageolet, which merely pleases in the odeum, enchants us among rocks; and seems even to articulate, if it be sounded in a narrow valley or glen, where the music of its echoes charm even more than the modulations of the instrument itself.

No slumber is more delightful than that, which is brought on by the mingled sounds of natural music. Dryden alludes to this lulling power, in his poem of *Cymon and Iphigenia*. The lovely nymph lies sleeping on the banks of a river:—

"The fanning wind upon her bosom blows;  
To meet the fanning wind her bosom rose;  
The fanning wind, and purling stream, continue her repose."

Virgil speaks of "*Molles sub arbore Sonni*"<sup>a</sup>; Lucretius has a similar passage<sup>b</sup>: while the power of natural objects to lull the senses of the elegant, is beautifully insinuated by Horace<sup>c</sup>; and more particularly alluded to by Spenser, in his *Bower of Bliss*. One of the archbishops of Saltzburgh frequently dined in his garden and his aviary: and Leopold, emperor of Germany, twice took a collation under the shade of the hazel tree, growing in the city of Frankfort. "I had rather dine under this tree," said his imperial majesty, "than in the finest palace in Germany." And here, my Lelius, you must excuse me, for quoting one of your own letters, written from Vil-

<sup>a</sup> Georg. ii. l. 470.

<sup>b</sup> Lib. ii.

<sup>c</sup> Lib. v. Ep. ii. 23. 27.

leneuve, situated in the bosom of the Savoy mountains. "When I arrived at the bridge, crossing the Doron, I sat myself down upon the grass, took out my wallet, and regaled myself with a few dates and oranges, I had brought with me in my fishing-bag, with great satisfaction. Perceiving a cottage at some distance, I walked thither; and, procuring some milk and a little honey, I enjoyed a repast, of which the patriarchs would not have disdained to have partaken. I then laid myself down upon the grass, and gazed for some time upon the clear autumnal sky above; and sent my imagination among those innumerable globes, that invisibly fill the vast regions of space, till sleep overtaking me in the excursion, I fell into a dream; and having partaken of an agreeable repast myself, I fancied that I saw Camöens and Tasso reclining under orange trees; and satisfying their hunger with the fruits above them, which they were not always capable of doing, when in this world of trouble and misfortune. On the other hand, Voltaire,—the companion of kings,—was weaving a crown of laurel for them; and the princes, in whose reigns Tasso was a prey to melancholy, and Camöens died of hunger in the streets, were eating wild leeks, and drinking water from a fountain, in which were a vast number of crawling reptiles."

#### BANQUETS.

As a contrast to the simple enjoyments of moderate appetites, I shall present you with an account of the banquets of princes. Diodorus Siculus relates, that an Agrigentine, on the marriage of his daughter, feasted upwards of 20,000 persons. The brother of the Emperor Vitellius once treated him with 2,000 fishes, and 7,000 birds; all "scarce and exquisite."

Had Vitellius lived, says Josephus, not even the whole revenue of the Roman empire could have maintained his table!

Helioababul, who was the first Roman that ever clad himself in silk, never ate fish when he resided near the sea; nor any fowls, or meat, but what came from a great distance<sup>a</sup>. His horses, he fed with grapes; his lions and tigers with partridges, quails, pheasants, and woodcocks; and his dogs with the livers of ducks, geese, and turkeys; while he ate for his daily food the heads of parrots and peacocks, the combs of cocks, and the brains of thrushes and nightingales. To these banquets, he would frequently invite eight old men, blind of one eye; eight bald; eight deaf; eight lame with the gout; eight blacks; eight exceedingly thin; and eight so fat, that they could scarcely enter the room; and who, when they had eaten as much as they desired, were obliged to be taken out of the apartment on the shoulders of several soldiers.

At the installation of the Archbishop of Canterbury, in the reign of Edward IV., the Right Reverend Primate gave a feast, in which were consumed<sup>b</sup> 104 oxen, 304 calves, 306 swine, 1,000 sheep, and 2,000 pigs; 104 peacocks, 400 swans, 1,000 capons, 2,000 geese, 5,500 venison pasties, and 5,000 custards. There were also consumed 300 quarters of wheat, 300 tuns of ale, and 100 tuns of wine.

At the dinner, given by Henry of Winchester, at the nuptials of his sister-in-law, Cincia, with Prince Richard, celebrated at Westminster, November 23, 1243, there were no

<sup>a</sup> In respect to his appetite, *Ælius Lampridius* says, "*Comedit sæpius ad imitationem Apicii calcanea camelorum, et cristas vivis gallinacis deruptas, linguas pavonum et lusciniarum: quod qui ederet ab Epilepsia tutus diceretur.*" Antony had once eight boars roasted for his supper. Cleopatra dissolved a pearl, worth 125,000 Italian ducats, and drank it. Caligula frequently dissolved pearls in vinegar, and served them up to his guests. In the reign of Aurelian, a centurion, named Phagon, ate, in one day, a pig, a sheep, 100 loaves, and a wild boar; and Albinus is said to have consumed 40 dozen oysters, 100 woodpeckers, 20lb. of grapes, 10 melons, and 100 peaches.

Spartian relates, that Geta was accustomed, at his feasts, to have the dishes served up according to the first letters of their names; as peas and pork, veal and venison, &c. &c.

<sup>b</sup> Leland, *Collectanea*.

less than 30,000 dishes. In the reign of Edward the Fourth, the Earl of Warwick's brother entertained a large portion of the nobility and clergy upon being installed Archbishop of York. At this feast were consumed eighty fat oxen; six wild bulls; 200 kids; 300 hogs; 300 calves; 300 pigs; 1,004 wethers; and 4,000 rabbits: 100 peacocks; 200 cranes; 200 pheasants; 400 plovers; 500 partridges; 2,000 chickens; 2,000 woodcocks; 3,000 geese; 3,000 capons; 4,000 ducks; and 4,000 pigeons: 400 bucks, does, and roebucks; 1,506 hot venison pasties, and 4,000 cold ones; 300 pikes; 300 breams; four porpoises, and eight seals: 400 tarts; 1,000 dishes of jelly parted; 4,000 dishes of plain jelly; and 6,000 custards. There were also consumed 300 quarters of wheat; a pipe of spiced wine; 350 tuns of ale; and 104 pipes of wine.

In the time of William of Rosenberg, the annual revenue of a small state was frequently expended at a marriage. This nobleman, being one of the richest in Bohemia, married Mary, Margravine of Baden. At this marriage were drank 40 tuns of Spanish wine; 1,100 setiers of Austrian, Rhenian, and Tyrolian wine; besides vast quantities of liquors. The festivities began on the 26th January, 1378, and closed on the 1st of May: during which time there were consumed 150 oxen; 450 sheep; 546 calves; and 634 hogs: thirty heathcocks; 240 pheasants; 2,050 partridges; and not less than 2,130 hares. Besides these, there were 120 pieces of other game, and forty stags. Of poultry, there were 3,106 capons and pullets, with 5,135 geese, garnished and attended with 30,997 eggs. The quantity of fish consumed was equally surprising; as most of them were river fish: 675 lampreys; 6,080 trout; 1,820 carp; and 10,209 pike; besides 350 tails of stock-fish; 2,600 lobsters; and 7,096 dried fish of different descriptions.

As a companion to this we may enumerate the quantity of

provisions, consumed at the festival, given by the Duke of Orleans, at his chateau of Villers-Cotterets, to Louis the Fifteenth, after his coronation.

There were consumed 3,071 lbs. of ham ; 10,550 lbs. of bacon and hog's lard ; 29,045 head of poultry and game ; 100,809 lbs. of butcher's meat ; 580*l.* worth of sea and fresh-water fish ; 150,096 lbs. of bread ; 36,464 eggs, and 6,660 lbs. of butter : 800 bottles of old hock ; 200 hogshheads of common wine ; 80,000 bottles of Champagne and Burgundy ; and 3,000 bottles of liqueurs : 800 pomegranates ; 2,000 lbs. of sugar-plums ; 15,000 lbs. of sweetmeats ; 65,000 oranges and lemons ; and 150,000 lbs. of apples and pears : 1,500 lbs. of chocolate ; 2,000 lbs. of coffee, besides tea ; and 8,000 lbs. of sugar.

It is said, that where Nature furnishes a guest, she seldom fails to furnish a banquet : but profusion like this must have caused many a father to pine for the misery of his unfortunate infants.

The wealth of the entertainer, and the magnificence of the fête, may be still further illustrated by an allusion to the linen ; the number of china dishes and plates ; and the gold and silver utensils. These were 900 dozens of napkins ; 2,000 dozens of aprons for the various cooks, and other persons employed ; with 3,300 table-cloths. There were, also, 20,000 pieces of crystal dishes, on which to serve sweetmeats, &c. ; 30,000 china plates and dishes for the dessert ; 115,000 glasses and decanters ; with 50,000 plates, dishes, tureens, and other pieces of silver and gilt silver.

Such were the feasts of princes !—The comforts of a social family—what are they to the vile raptures of a military people ? The Romans of the empire delighted in the shows of animals. In the days of the republic, Pompey was drawn in triumph by elephants ; and Antony by lions. Aurelian was drawn by deer ; Firmus by ostriches<sup>a</sup> : Heliogabalus,

<sup>a</sup> August. Hist.

sometimes by four lions ; then by four tigers ; now by four elephants ; then by four mastiffs ; not unfrequently by four camels ; and once—by four naked women ! At one time, he caused to be collected a thousand rats ; at another time a thousand weasels ; and at another ten thousand mice ;—all of which he exhibited to the Roman people : and, for the purpose of estimating the magnitude of the city, he commanded a collection of spiders <sup>a</sup> !

## PASTORAL WRITERS.

MANY are the descriptions of pastoral life in the Scriptures ; particularly in the histories of Abraham, of Jacob, of Joseph, of Ruth, and of David : and many are the allusions in Isaiah, Ezekiel, and Jeremiah. David was a shepherd, Amos a herdsman, and several of the apostles fishermen.

The first Greek pastoral poet was Daphnis<sup>b</sup>, who invented the Idyllion ; but as none of his works remain, Theocritus is generally esteemed the father of pastoral poetry. Blest with a lively genius, and born in a country enjoying serene skies, this poet is as much superior to Virgil in beauty, simplicity, and originality, as Virgil is superior to Ausonius, and the whole host of his literal imitators<sup>c</sup>.

The *Aminta* of Tasso is, with the exception of Milton's *Comus*, the most elegant pastoral drama in any language : and, with Guarini's *Pastor Fido*, and Bonarelli's *Filli-di-Sciro*<sup>d</sup>,

<sup>a</sup> Gibbon has passed over these and many other curious circumstances ; fearful, we may suppose, that they might encumber and degrade the dignity of history.

<sup>b</sup> Vid. *Ælian. Var. Hist.* x. c. 18.

<sup>c</sup> Virgil's chief loss, in point of interest, arises out of his not having introduced some females, in the rural *dramatis personæ*.

<sup>d</sup> This pastoral was translated, in 1655, by J. T. Gent, under the title of "*Filli-di-Sciro*," or *Phillis of Scyros*. Du Bos calls Fontenelle's "*Plurality of Worlds*" an eclogue. "The descriptions," says he, "and images, drawn by the personages, are very suitable to the character of pastoral poetry ; and

was frequently represented by the Italian nobility in gardens and groves, having no other scenery, than what the places, in which they were represented, naturally afforded <sup>a</sup>.

Among the British, pastoral attained little of excellence from the days of Spenser, Drayton, and Browne, to the time, in which Bloomfield wrote his *Richard and Kate*, the *Poor Blacksmith*, and the *Miller's Maid*. Affectation had long been substituted for passion; and delicacy and elegance for that exquisite simplicity of language and sentiment, which constitutes the charm of this delightful species of poetry. Phillips is but an awkward appropriator of Virgil's imagery; and an unsuccessful imitator of Spenser's phraseology. As a pastoral, Milton's *Lycidas*, too, notwithstanding the applause, that has been heaped upon it, is frigid and pedantic; while his *Epitaphium Damonis*, boasting many agreeable passages, merely denotes the elegance of an accomplished scholar. Pope is too refined; his versification too measured; and his ideas little more than derivations from the more polished and courtly passages of his Sicilian and Mantuan masters. He addresses the genius of the Thames, rather than of the Avon: and adapts his sentiments, more to the meridians of Hagley and Stowe, than to the meadows of Gloucestershire, or the vales of Devon.

The "Gentle Shepherd" of Fletcher, however, may be placed in competition with its prototype by Guarini: the pastoral songs of Burns, and other Scottish poets, are equal to those of any other age or nation: and the four pastorals of Shenstone are even superior to any in Pope, Virgil, or

among those images there are several which Virgil himself would willingly have adopted." Vid. Crit. Reflex. i. c. 22. That astronomy is a subject well adapted to pastoral is certain, since the first astronomers were shepherds.

<sup>a</sup> We are assured, by Rosinus, that plays were acted under the shades of trees, long before they were performed in theatres. It is certain that shepherds used to sing and recite their pastorals in those situations; and hence Cassiodorus derives the word *Scena*. In Greece, they were frequently performed in the open air, and in the day-time.

Theocritus. But none equal the mild and captivating Gessner; whose simplicity and tenderness have power to animate the bosom of age, and to refine the passions of the young. Superior to the rural poets of France and Spain, of England, Scotland, and Italy, he united the elegance of Virgil to the simplicity of Theocritus; and decorated Nature,\* by adopting the manners of the golden age. His "Death of Abel" is almost worthy the pen of Moses; his "First Navigator" combines all the fancy of the poet, with the primeval simplicity of the patriarch; and his "Idyls" are captivating to all, but the pedant and the sensualist.

It was his family, which rendered the genius of Gessner so irresistibly engaging. His wife and his children animated his heart; and he dipped his pen, as it were, in their bosoms. While we are reading, we seem to be gazing on the pictures of his imagination; but we are, in reality, witnessing passages in his life. One of his daughters chanced to visit a poor woman out of charity. Gessner is impressed with her intention, and immediately writes an idyl, in which one Zephyr says to another, "Why flutterest thou here, so idly among the rose-bushes?" "A maiden will soon pass along the path: she is as lovely as the youngest of the Graces. At peep of dawn, she repairs with a well-filled basket to the cot, which stands on yonder hill. See! That is the cot; the mossy roof of which is now gilded by the rays of the sun. In that cot dwells a female, afflicted with sickness and poverty. She has two infants, both of whom would weep with hunger by the side of her bed, did not Daphne afford them relief and consolation, every day. She will return by this very path; her cheeks glowing with pleasure, and tears of sympathy gemming her eyes. In this rose-bush I wait till I perceive her coming. When she issues from the cottage, I fly to meet her, laden with perfumes. I fan her cheeks, and kiss the dewy pearls from her eyes. This is my employment."

In this manner, Gessner rendered all the more agree-



able incidents of domestic life subservient to his genius. Upon recovering from a fit of illness, he composed his idyl of "Daphnis and Chloe;" in which, depicting the anxiety of children, at the dread of losing their father, they indicate their affection, by offering a sacrifice of all they possess; accompanying their offers with language the most innocent and engaging. Something analogous occurring in the canton of Zurich, Gessner wrote that history of the wooden leg, which he calls a Swiss Idyl; but which is infinitely superior to any idyl in Theocritus, or any bucolic in Virgil.

What was Gessner's wish? All that a delicate imagination might desire to possess! A cottage overhung by walnut trees; doves flying among the boughs; a bee-garden, hedged with hazels; and, at each corner, a bower formed of vines. Behind the garden a meadow; and before it a grove of fruit-trees; in the midst of which a small lake, in the centre of which an island, containing an harbour. On the south side of the orchard a vineyard; and on the north a field waving with corn. "With such an habitation," says the poet, "the richest of monarchs, when compared with myself, would be comparatively poor."

The first pastoral poem, exhibited on the stage, was the "Arethusa," by Lollo; the second, the "Sacrificio," by Beccari; the third, "Lo Sfortunato," by Arienti; the fourth, the "Aminta;" the fifth, "Il Pastor Fido." So much was the "Aminta" admired, that, within a few years after its first appearance, Italy had no less than eighty dramatic pastorals; few of which, however, possessed merit; except Bonarelli's, "Filli-di-Sciro," and Ongaro's "Alceo." The first pastoral comedy is said by some to have been written by Tansillo; by others the honour is given to Politian. Fontenelle considered pastoral the oldest species of poetry; because the occupation of a shepherd was the oldest employment. Hence Boileau personified it, as a nymph at a feast of shepherds, adorned with ornaments, gathered from the fields and mea-

dows. Much more plausible is the idea of Fontenelle, than that of Rapin; who fancifully endeavours to trace the origin of the pastoral drama to the "Cyclops" of Euripides!

"Nothing," says a celebrated traveller, "delights me so much as the inside of a Swiss cottage. All those I have visited convey the liveliest images of cleanliness, ease, and simplicity; and cannot but strongly impress on the observer a most pleasing conviction of the peasant's happiness." With such models constantly before him, it is no subject for astonishment, that Gessner should be capable of painting such exquisite companion pieces. But for a man, bred in the school of dulness, as a country town invariably is; associating with players; and residing, for the principal part of his life, in all the dust and poison of a city, how much are our wonder and admiration excited, when we read the delineations of pastoral manners, drawn in several dramas of that fine delineator of passion,—Shakspeare! That a master, so skilled in the minute anatomy of the heart, should be capable of divesting himself of all that fatal knowledge to sound "wild wood-notes," worthy of the reed of Tasso, is, of itself, a singular phenomenon; and proves our English bard to be superior to Euripides.

As Colonna was walking, one day, in Mecklenburgh-square, he met the poet Bloomfield. They had not seen each other for two or three years; and Colonna engaged him to breakfast the next day. As they were talking over their coffee, Colonna inquired of his guest, whether he had been engaged lately in any literary pursuit? "No," returned Bloomfield, "my health has been declining; and my anxieties have prevented me from attending to literary labour of any sort. To write," continued he, "we must be tranquil."—"Ah!" returned Colonna, "to write, with any degree of effect, we must, indeed, be tranquil. And yet, after all, it is misfortune, which gives that solemn tone to the feelings, which impresses the mind so deeply."—"To paint the manners and

occupations of rural life," said he again, "the mind, or at least my mind, must enjoy tranquillity." Bloomfield pines;—and General Delaney enjoys two thousand a year!

#### SHEPHERDS.

THERE is no occupation so fascinating to the imagination, as that of the shepherd. This chiefly arises from the simplicity with which shepherds are introduced as actors on the theatre of scripture; where allusions to patriarchal manners are so frequently occurring. It is a mode of life, which, in some climates, must indeed be highly delightful.

Come hither, come hither ;—by night and by day,  
We revel in pleasures, that never are gone :  
Like the waves of the summer, as one dies away,  
Another as sweet and as shining comes on <sup>a</sup>.

Job had 7,000 sheep, 3,000 camels, 500 yoke of oxen, and 500 she-asses<sup>b</sup>; and these were doubled at the end of his trial<sup>c</sup>. He was the greatest proprietor in all the East. Jacob, too, must have had large flocks and herds<sup>d</sup>; since he sent to his brother Esau, as a peace-offering, no less than 200 she-goats and 20 he-goats; 200 ewes and 20 rams; 30 milch camels, with their colts; 40 cows; 10 bulls; 20 she-asses, and 10 foals.

Moses kept sheep on Mount Horeb: he had fled from before Pharaoh, and was sitting by the side of a well, when the daughters of Midian came to draw water for their father's flock. When they arrived at the well, the neighbouring shepherds came to drive them away: but Moses stood up and assisted them. When these young maids returned to their father's house, they told him of the assistance they had received from Moses. Upon hearing this, Jethro invited the Egyptian exile to his board; married him to his daughter

<sup>a</sup> Moore.

<sup>b</sup> Ch. i. v. 3.

<sup>c</sup> Ch. xlii. v. 12.

<sup>d</sup> Gen. xxxii. v. 14.

Zipporah ; and gave him charge of all his flocks. These flocks Moses kept on Mount Horeb ; where the God of the Israelites appeared to him in a burning bush ; and where he received the command to deliver the children of Israel from the bondage, beneath which they laboured in the land of Egypt.

Homer calls kings “ shepherds of the people ; ” and the Messiah is represented as the Shepherd of the human race. “ Tell me, oh thou, whom my soul loveth, where thou feedest ; where thou makest thy flock to rest at noon ? If thou know not, thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds’ tents <sup>a</sup>. ” In Isaiah <sup>b</sup>, “ Jehovah in his goodness shall feed his flock like a shepherd ; he shall gather the lambs with his arm ; carry them in his bosom ; and gently lead those that are with young. ” In the Psalms <sup>c</sup>, the royal poet exclaims, “ The Lord is my shepherd ; I shall not want ; he maketh me to lie down in green pastures ; he leadeth me beside the still waters. He restoreth my soul. ”

In Ezekiel the prophet reproves bad shepherds. These are represented as feeding themselves, and giving no food to their flocks : as clothing themselves with their wool ; as neglecting the sick ; neither binding up the wounds of those that are injured ; nor searching for those that are lost. In St. Matthew <sup>d</sup>, “ When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory ; and before him shall be gathered all nations ; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand ; but the goats on his left <sup>e</sup>. ”

<sup>a</sup> Song of Solomon, ch. i. v. 7, 8.

<sup>b</sup> Ch. xl. v. 11.

<sup>c</sup> Ps. xxiii. 1, 2.

<sup>d</sup> Ch. xxv. 31.

\* The following passage, too, occurs in Mrs. Barbauld’s admirable Hymns for Children. Thus the association begins in the earliest period of life :—  
“ Behold the shepherd of the flock, he taketh care for his sheep, he leadeth

In the earlier ages of Greece, shepherds were held in great esteem. Their names were given to Mounts Cithæron and the Caucasus : and in Egypt that of the shepherd, Philistis, was given to one of the pyramids. Homer has many allusions to this agreeable life. In one place he compares a general marshalling his army, to a shepherd gathering his flock <sup>a</sup> : in another, the clamour of a multitude to the bleating of sheep, standing to be milked <sup>b</sup> : and in a third passage a general, surveying his troops, to the delight of a shepherd leading his flock to the mountains <sup>c</sup>. Similar passages occur in Tasso, in Ariosto, and in Camœns.

Boccalini frequently illustrates his subjects by references to flocks and herds. In one instance, he makes sheep and shepherds illustrate the maxim, that the best means to make nations quiet, humble, and obedient, is to afford them all possible opportunities of becoming rich <sup>d</sup>. In another he draws a moral from the circumstance of the sheep having sent ambassadors to Apollo, to request being allowed long horns and sharp teeth <sup>e</sup>. And in a third advertisement he makes Apollo declare, that he loved husbandmen and shepherds far better than nobility <sup>f</sup>.

The Afghauns are stated to be extremely partial to a pastoral life. "They enter upon it," says an accomplished traveller <sup>g</sup>, "with pleasure, and abandon it with regret." The them among clear brooks, he guideth them to fresh pasture. If the young lambs are weary, he carrieth them in his arms; if they wander, he bringeth them back.

"But who is the shepherd's Shepherd? who taketh care for him? who guideth him in the path he should go? and, if he wander, who shall bring him back?"

"God is the shepherd's Shepherd.—He is the Shepherd over all; he taketh care for all; the whole earth is his fold; we are all his flock; and every herb, and every green field, is the pasture which he has prepared for us.

"God is our Shepherd, therefore we will follow him; God is our Father, therefore we will love him; God is our King, therefore we will obey him."

<sup>a</sup> Il. book ii.

<sup>b</sup> Il. book iv.

<sup>c</sup> Il. book xiii.

<sup>d</sup> Adv. from Parnâssus, lxvii.

<sup>e</sup> Adv. lxxxviii.

<sup>f</sup> Adv. xcii.

<sup>g</sup> Elphinstone.

shepherds are emancipated from control ; a few families, closely connected by blood and interest, associate together ; and they require no magistrate. Feeling the charms of independence, they lead a life of ease. Their flocks supply them with almost every thing they want ; and the frequent change of scene, with hunting and guarding their flocks, give variety to their lives, and afford relief from the listlessness of monotony.

The Guanchos of the Canary Islands have a curious opinion, in respect to the efficacy of the bleating of lambs and sheep<sup>a</sup> : when they want rain, therefore, they collect their flocks into one spot. Then they separate the lambs from the ewes ; upon which both set up a violent bleating, which the Guanchos imagine will induce the Deity to favour them with rain.

The Murtats of the Crimea keep numerous flocks of goats ; while the Coriaks, wandering along the north-east sea of Okotska, devote themselves to the pasturing and breeding of deer. Some chiefs have not less than 5,000. In Zetland and in Zealand, the shepherds pull the wool from them, instead of shearing ; believing that practice to be the better method of making it grow of a fine quality. In Japan there is neither a sheep nor a goat. In the Taurida, they are, on the contrary, so numerous, that flocks extend even to 50,000 : and he is but a common proprietor, who has a flock of only 1,000. In Iceland, they are, of course, far from being numerous ; but every flock has a trained ram, which, let the night be ever so dark and tempestuous, leads the sheep to their fold. In many countries shepherds know the countenances of every sheep ; and, among the Peruvian mountains, they not only note their increase and decrease, but keep a strict account of the day on which every lamb is ewed ; and on which every sheep dies.

Pales, the Tuscan goddess of shepherds, and whose annual

<sup>a</sup> Astley's Voy. vol. i. p. 549.

festival was on the 21st April, was unknown to the Greeks, whose chief rural deity was PAN;—a name synonymous with universal nature. When the Tuscan and other Italian peasants wanted a good crop of corn, they offered ears of corn; and when a good vintage, branches of grapes: but if they desired a good lambing season, they offered large pails of milk.

In the early ages of mankind, says Porphyry, “every man was a priest in his own family; and the only sacrifices were fruits and vegetables.” A few vestiges of this patriarchal mode of life still remain. They are found in Java; in some parts of America; and even in Greenland; where examples are occasionally presented of the manners and customs of ancient times. It is curious, however, to remark, that countries, once occupied chiefly by shepherds, are in the present age occupied in the same manner. It is not thus with the other pursuits of life. The Dutch now live like gardeners, and fishermen; their Batavian ancestors like herdsmen; and the Britons, once living like hunters, and hewers of wood, are now merchants, agriculturists, and manufacturers.

It is also curious to remark, that the hunting and shepherd states<sup>a</sup> were never known to exist in any quarter of the torrid zone. But in Tartary they have prevailed from the earliest ages: and it is said, that when Ghengis Khan conquered China, there was a deliberation in his council, as to the propriety of destroying all the Chinese; in order that the whole of that immense empire might be converted into pastures for flocks and herds.

So agreeable is the shepherd's life, that even Jews have taken to it. In the government of Cherson<sup>b</sup> there is a body of them, consisting of four thousand; who, having left their

<sup>a</sup> Kaimes, i. p. 103, second edit.

<sup>b</sup> Solomon, the converted Polish rabbi, Letter to the Rev. C. S. Hawtrey, dated Kremenchug, May 24, O. S. 1819.

native trades in Poland, cultivate the soil given them by Alexander, emperor of Russia; and live in the patriarchal manner of former ages.

Sponser seems to have taken great pleasure in painting this mode of life.

The time was once, in my first prime of years,  
When pride of youth forth pricked my desire,  
That I disdain'd amongst mine equal peers  
To follow sheep and shepherd's base attire.  
For further fortune then I would inquire;  
And leaving home, to royal court I sought,  
Where I did sell myself for yearly hire,  
And in the prince's garden daily wrought:  
There I beheld such vainness, as I never thought

With sight whereof soon cloy'd, and long deluded  
With idle hopes, which them do entertain,  
After I had ten years myself excluded  
From native home, and spent my youth in vain,  
I 'gan my follies to myself to plain;  
And this sweet peace, whose lack did then appear.  
Though back returning to my sheep again,  
I from thenceforth have learn'd to love more dear  
This lowly quiet life, which I inherit here.

*Faerie Queene*, B. vi. Cant. ix. St. 24, 25.

In Spain the country has received great injury, not so much from the number of Merino flocks, as from the custom, which has prevailed for many centuries, of traversing every year the plains and mountains of the two Castiles, Biscay, and Arragon; Leon, Estremadura, and Andalusia. In these peregrinations, they do so much injury, that in one province (Estremadura), there are only 200,000 inhabitants; when it is capable of maintaining upwards of two millions. In 1778 there were seven flocks, which amounted in number to no less than 220,000<sup>a</sup>. Of these, the Duke of Infantado had one flock, consisting of forty thousand; the six remaining flocks consisted of thirty thousand each; belonging to the Countess of Campo Negretti; the Marquis Perales; the

<sup>a</sup> Dillon, Trav. Spain, p. 47, 4to.



Duke of Bejar; and the convents of Guadalupe, Paular, and the Escorial. The mesta seems also to have obtained in ancient Italy; for the shepherds used to drive their flocks into Calabria in summer, and into Lucania in winter. This is what Horace probably alludes to, when he says that his sheep fed in *agris longinquis* <sup>a</sup>. In ancient Britain, too, the shepherds, called Ceangi, traversed the plains with their flocks and herds; and vestiges of them <sup>b</sup> remain even to the present day.

## MUSIC.

THE painter says, "Open thine eyes, and I will delight thee;" the philosopher, "Attend, and I will instruct thee;" the musician, "Listen, and I will subdue thee." The passions of the soul, assuredly, are more obsequious to music than to any other art. This power to subdue has procured music, it must be confessed, too much attention in this age of heartless refinement. Young ladies play airs, as spiders spin cobwebs--to catch flies. The flies are caught. But Crabbe shall tell us the result. "Full well," says he,

"Full well we know that many a favourite air,  
That charms a party, fails to charm a pair.  
And as Augusta play'd, she look'd around,  
To see if one was dying at the sound;  
But all were gone—a husband, wrapt in gloom,  
Stalk'd careless, listless, up and down the room!

Music gives an ambrosial character to every thing. But of all instruments the *Æolian* harp, for a time, gives the greatest play to the imagination of the poet <sup>c</sup>. Nature operates upon

<sup>a</sup> Epist. viii. l. 6.

<sup>b</sup> Baxter, Gloss. Britt. p. 75.

<sup>c</sup> The Javanese have a tradition, that their first idea of music arose from the circumstance of some one of their ancestors having heard the air make a melodious sound, as it passed through a bamboo tube, which hung accidentally on a tree, and was induced to imitate it. Thus they fable that music came from Heaven. In some of the Australasian Islands they have a curious species of

this instrument invisibly ; and the soul seems at one moment to be wafted to the empyrean ; at another it is hushed into the melody of tranquillity ;—sounds become, as it were, embodied ; and the soul almost visible.

It has been justly observed, that, of all relaxations for the poor, the most delightful would be that of music. This art it is, that gives such a charm to the winter evenings of the French and German peasantry. A taste of this kind it would be wise in masters and magistrates to encourage ; since it would tend to soften the hearts of the poor, and civilise their manners. The German with his flute, the Frenchman with his violin, the Spaniard with his guitar, and the Italian with his mandolino, are far more graceful to the imagination, than whole groups of English boxers and wrestlers. One day, it may be hoped, English lands may be more equally divided ; small farmers again be known ; the peasantry again smile ; have cottages, resembling those of Java<sup>a</sup> : and that each cottage may have a garden, a well, a few fruit-trees, three or four hives of bees, and a right of cutting fuel on heaths and commons. These,—added to the pleasure of hearing their children modulate<sup>b</sup> on some rustic instrument,—it would rejoice my heart to see, and please my soul to hear<sup>c</sup>.

Æolian instrument, formed of bamboo. Mons. Labillardière listened to one hanging vertically by the sea-shore. It elicited some fine cadences, intermixed with discordant notes. “ I cannot convey a better idea of this instrument,” says he \*, “ than by comparing its notes to those of the Harmonica.”

<sup>a</sup> Vid. Raffles' Hist. Java, i. p. 472.

<sup>b</sup> Whatever a musician has to do is comprised in the simple word “ modulation.”—Augustine de Music. lib. i. Macrobius sums up the beneficial effects of music in a single passage :—“ Dat somnos adimitque, nec non curas immitit at retrahit, iram suggerit, clementiam suadet. Corporumque quoque morbis medetur.”—In Somn. Scipionis, lib. ii. c. 2.

<sup>c</sup> I presume to take the liberty of warning the gentry of this country to beware of the arguments employed by some superficial economists of the present day. In the whole history of human imperfection, throughout the entire body of political ignorance, and in all the works, ancient or modern, which have the smallest reference to the happiness of nations, there is no passage so entirely heartless, so completely offensive in a moral view, and so

\* Voy. in Search of La Pérouse, by D'Entrecasteaux, vol. i. 349—350.

In some parts of North Wales the women used to assemble at each other's houses, or under some large tree, in summer, and spin their woollen yarn, having a harper to amuse and delight them<sup>a</sup>. The harp is still in frequent use in that

diametrically opposite to the benevolent spirit of the Christian code, as the following canon. It is, in fact, one of the most atheistical and detestable doctrines ever broached: and it is a passage which *Mr. Malins ought immediately to cancel*:—"A man, who is born into a world, already possessed, if he cannot get subsistence from his parents, on whom he has a just demand, and if the society do not want his labour, *has no claim of right to the smallest portion of food*; and, in fact, *has no business to be where he is*. At Nature's mighty feast there is no vacant cover for him. She tells him to be gone, and will quickly execute her own orders, if he does not work upon the compassion of some of the guests. If these guests get up, and make room for him, the order and harmony of the feast are disturbed."—If this system is to be adopted, adieu to all the comforts of the poor; and an equal adieu to all the respectability of the rich.

Since these remarks appeared, the whole passage *has* been cancelled: but, alas! the spirit of the precept spread far and wide; and at length the LEPROSY crept into the two houses of Parliament, and produced the most heartless, ignominious, and disgusting act of legislation ever known in this country—the POOR-LAW AMENDMENT BILL. There are still hopes, however, that some of its clauses may be moderated. *April, 1837.*

<sup>a</sup> ON THE DECLINE OF SERENADING IN ITALY.—In former times, the practice was very general in Spain and Italy, among the great and high-born. A serenata, indeed, was held to be an essential part of gallantry; and the towns of the south, during the beautiful nights of summer, were kept musical from midnight to day-dawn by amorous cavaliers. As all knights had not good voices, many of them employed vocalists; but, during many ages, the proudest of them thought it not beneath them to take a part in the concert. One of the earliest serenaders we read of in Italy was, perhaps, the loftiest of them all. This was Manfredi, son of the Emperor Frederic the Second, who afterwards became king of Naples and Sicily, and whose misfortunes were made immortal by the genius of Dante.

According to Matteo Spinelli, a chronicler of the thirteenth century, this accomplished prince, before he succeeded to the cares of a crown, resided a good deal at the pleasant town of Barletta, on the shores of the Adriatic sea; "and there it was his wont to stroll by night through the town, singing songs and ballads; and so he breathed the cool air, and with him there went two Sicilian musicians, who were great makers of ballads and romances."

We know not how it has happened, but the fact is obvious in Spain and Italy, that the practice, after a decline which commenced about the middle of the last century, has fallen into disuse, and out of fashion with the upper classes, and is almost confined now to the lowest class.

At Venice, which used to take the lead, the chief serenaders now are barbers, and they rarely take the field.

country, though in South Wales it is almost unknown : and no traveller of taste but remembers with pleasure the national tunes, he has heard at the various inns, at which he has been entertained \*.

In Naples, where the exquisite moonlight nights inspire love with music—its most natural voice—if you hear a guitar in the streets, it is almost sure to be in the hands of an amorous coachman or sentimental barber. The style and execution of these minstrels rarely entitle them to a hearing ; and, so far from meeting the respect paid in the olden times to serenaders, they are not unfrequently saluted from the windows and house-tops, in the same manner that Gil Blas was, when going to serenade Donna Mergelina—"on lui coiffa d'une cassiolette qui ne chatouillait point l'odorat."

At Rome, where the popular taste is better, very pretty sweet music is sometimes heard by night ; and young mechanics and servants sing airs, regularly distributed into parts, with much feeling and ability. A modern traveller observes,—“Here the serenade is a compliment of gallantry by no means confined to the rich. It is customary for a lover, even of the lowest class, to haunt the dwelling of his mistress, chaunting a *rondo*, or roundelay, during the period of his courtship.” But, in truth, this accomplished writer might have said, that there, too, the compliment, instead of being monopolised by the rich, was almost confined to the poor. He only recollects the serenades of mechanics ; and during our different stays at Rome, we seldom, indeed, heard street-music by night from any other class. A Roman nobleman would no more think of thrumming the guitar under his mistress's window in the Corso or the Piazza di Spagna, than an English lord would of doing the like in Grosvenor-square.—*Anon.*

\* The British bards \* sung the brave actions of their chiefs to the sound of the lyre ; and the Scythians † to those of the harp, which they are supposed to have invented. At the time of Archbishop Baldwin's itinerary through Wales, there was a harp in every house of respectability throughout the principality. The utmost hospitality prevailed ; the dishes, plain and simple, were placed on mats ; their platters were full of herbs ; the family waited while the guests were served ; universal good-humour prevailed ; and the art of playing on the harp was preferred to all other descriptions of learning ‡. In the art of singing, these artless sons of nature seem to have had even a knowledge of counterpoint, for they sung in as many different parts as there were voices, which united in one consonance in organic melody § : a custom which prevailed at the same period in Britain, beyond the Humber.

Blackstone || informs us, that, in some manors, copyholders were bound to hedge the lord's grounds, to top his trees, and reap his corn ; in return for

\* Ammian. Marcellinus, lib. xv. c. 9. Diod. Sic. v. 31.

† Pelloutier, Hist. des Celtes, c. 9, p. 360, in notis.

‡ Girald. Camb. ii. 293. Hoare.

§ Girald. Camb. p. 320.

|| B. ii. c. 6.

The Scotch peasantry are attached to their bagpipes ; and the superior orders are so delighted with music, that it is said alone to have the power of making them enthusiasts. Previous to the rebellion in 1745, the Highlanders used to assemble at each other's cottages, and listen with delight, of a winter's evening, to those fragments of Gaelic poetry, from which Macpherson composed those poems, now dignified by the name of Ossian. These fragments were, not unfrequently, sung to national airs. Genuine Scotch music owes the peculiarity, by which it is distinguished, to its containing the fourth and the seventh of the modern diatonic scale of music. The same system of intervals is said <sup>a</sup> to distinguish the music of Japan and China.

If,—as ancient sages ween,—  
 Departed spirits, half unseen,  
 Can mingle with the mortal throng ;  
 'Tis when from heart to heart we roll  
 The deep ton'd music of the soul,  
 That warbles in our Scottish song <sup>b</sup>.

The Dervises of the East hold the flute to be the most sacred of instruments ; because the shepherds of the Old Testament sung hymns to it. The Turks and Moors are partial to their cymbals and dulcimers ; and the Greeks are still delighted with their lyres and flutes. They are indeed so partial to music <sup>c</sup>, that they seldom hear a nightingale, but they stop to listen to it.

How delightful, too, in former times, was it to hear the violins of the peasantry in France ; and not unfrequently to

which he gave them meat and drink, and not unfrequently engaged a minstrel for their diversion. He quotes also an instance of the same kind in the kingdom of Whidah <sup>a</sup>, in South-Western Africa, where the people in the king's field are entertained with music during all the time of their labour. In many parts of England, and Wales too, farmers employ fiddlers to play in the field, while men are reaping or mowing.

<sup>a</sup> Macculloch.

<sup>b</sup> Leyden.

<sup>c</sup> De Guys, vol. iii. 83.

hear them sing anthems in the open air at the doors of their cottages ! The Russian airs resemble Italian ones so much, that when Kotzebue heard an Italian, at any time, sing in the fields, he almost imagined himself transported into Russia. This similitude has been attributed to the airs of both countries having been originally derived from the ancient Greeks.

Even the Americans begin to relish music. In the time of Brissot they were accustomed to sit with their families on benches in the front of their houses, enjoying the placidity of the summer's evenings :—a patriarchal picture now seldom witnessed in that land of worldly impulses. But the back-settler, in the midst of boundless forests, cheers the hours of leisure and of winter frequently with an old violin : and the boatmen, plying from La Prairie to Montreal, amuse themselves and their passengers, across the Saint Laurence, singing, in full chorus, songs in French\* ; keeping time with their oars ; and pausing at the end of each stanza ; when the thread of the song is resumed by the steersman.

How far superior are those pictures by Italian masters, which represent peasants, dancing by the light of the moon, to the merry-makings of a Dutch painter, or even Wilkie's Penny-wedding ! Claude frequently embellishes the most lovely of his landscapes with similar groups. The vintage in France is a season sacred to the poet and the painter ; it was equally so in ancient Greece ; and few of its pictures were more agreeable to the imagination than those, describing the young of both sexes dancing ; while a youth in the midst of them was tuning the fate of Linus. After dancing a short time, the whole circle suddenly stopped, took up the melody, and answered in chorus.

Lucian informs us, that in his time a shepherd was accustomed to place himself in the midst of his companions, who danced round him, while he played upon the flute. At length

\* Palmer's Trav. Amer. p. 210.

the shepherd began to dance as well as to play, and then the whole party exhibited the most elegant positions ; and the evening passed as if it were consecrated to Apollo. Maximus Tyrius even ascribes the origin of the drama to the songs and dances of husbandmen, at the close of their harvests : and one of the most beautiful subjects, found at Herculaneum, represents a young villager, leaning on a pitcher near the margin of a fountain. A shepherd, passing with his flock, stops and plays an air on his pipe ; while the villager seems to listen with timid and breathless rapture.

But, for the most part, the simple words “ my own ” have more charms for mankind, than all the pieces of Mozart or Handel ; a gold cup than a statue of Canova ; and men give more honour to a man of rank, than to a poet of the first order. These errors and prejudices will, one day, undulate away.

Strabo relates, that as a musician was employing his talents, in the streets of Lassus, a town chiefly inhabited by fishermen, a crowd collected around him, and seemed to enjoy his music with no little delight. At length the signal being given, that the fish-market was open, all the fishermen left him but one. When the musician saw only one remaining, he began praising his taste, and admiring the pleasure with which he seemed to listen to the piece he had played ; when the rest of his companions had precipitately left him, upon hearing the first bell. “ What ! ” said the fisherman, who was deaf, “ has the bell rung ? By Jupiter, I did not hear it ! ” and off he ran after his brother fishermen.

A taste for melody is almost universal ; a taste for harmony is but slowly acquired. Melody delights us in youth ; harmony gratifies us in manhood ; but age recurs to melody, because it associates the spring of life with its winter.

Haydn always spoke of those solitary hours, he had passed in his garden, and in musical application, as the happiest of his life. Mozart, to his other qualifications, loved Nature in

her most beautiful aspects. Gifted with talents, equalled only by Haydn, and surpassed only by Handel, he lived in a garden, in the suburbs of Vienna; where he enjoyed every fine evening of summer: attending to his flowers and shrubs; enjoying the delicious coolness of the air, in the society of his wife and friends; whom he frequently delighted with playing over to them the pieces of music, he had recently composed.

Bombet<sup>a</sup> distinguishes the several eminent composers of Germany and Italy, by associating them with painters. Haydn he calls the Tintoret of Music; Pergolese he associates with Raphael; Sacchini with Correggio; Hesse with Rubens; Paesiello with Guido; Piccini with Titian; and Mozart with Domenichino. Durante has been styled the Leonardo da Vinci, and Handel the Michael Angelo of music.

Pergolesi died in 1733; Metastasio in 1782; Mozart in 1792; Cimarosa in 1801; and Haydn, the creator of symphony, in 1809. Cimarosa composed best, when surrounded by his friends; Paesiello in bed; Sacchini in the society of his mistress; but Haydn in the solitude of his chamber. While listening to the harmonies and melodies of these composers, we seem to realise the sentiments of those Hindoos, who explain their love of music, by asserting, that it recalls to mind the music of paradise, which they had heard in a pre-existent state.

The musical instruments, now in use in Greece, are the lyre, lute, bagpipe, tamboura, monochord, pipe, pipe of Pan, and cymbals<sup>b</sup>. The pipe of Pan is generally the instrument of the peasants. In some of the valleys in Sweden, a pipe, resembling the old English flute, is used: among the Finlanders the harpu, with five strings. Their national melody is the Runa; and no inconsiderable number of Runic songs<sup>c</sup> are the production of Finnish female peasants. The Lap-

<sup>a</sup> P. 301.

<sup>b</sup> Dodwell's Greece, vol. ii. p. 493, 4to.

<sup>c</sup> Acerbi.



landers, on the contrary, are such entire strangers to music<sup>a</sup>, that they have not a single instrument.

There is not a finer collection of objects in the whole circle of visible nature, than a view of the ocean on one side, and of the harvest moon, rising from among purple clouds over the summit of a gigantic range of mountains and rocks, on the other. And yet how much solemnity does this assemblage acquire from the murmuring of the waves, softly laving the beach in autumn, or of the billows, rudely rushing against the rocks in winter. The former of these scenes, too, is magically improved by that interest, which can be lent to it by the flute, the pipe, the flageolet, or the shepherd's reed. As Barrow<sup>b</sup> was ascending Mount Teneriffe, the impressive scene was heightened by the presence of a storm, during the intervals of which were heard the sounds of the guides and muleteers, singing in full chorus the midnight hymn to the Virgin.

#### WRITERS OF DESCRIPTIVE ROMANCES.

THE concord of sounds is not more grateful to the genuine lover of music, than Nature, exhibited in all its grace of drapery, is to the generality of mankind. So common is this taste,—particularly with that part of the community, who are young, and of good dispositions,—that there is scarcely a writer of romance, who does not attempt to gratify it. Hence our romance writers frequently select, as the theatres of action, the forests of Germany, the vales of Languedoc, the mountains of Switzerland, the plains of Tuscany, or the delightful environs of Rome, Naples, and Palermo. For elegance of taste and sentiment, for the variety and strength, the beauty and force of her descriptions, Mrs. Ratcliffe,—bred in the schools of Dante and Ariosto, and whom the Muses recognise as the sister of Salvator Rosa,—stands

<sup>a</sup> Clarke, Scandinav. p. 440.

<sup>b</sup> Voy. to Cochin China, p. 43, 4to.

unrivalled in her department of romance. It is impossible to read this enchanting writer, without following her in all her magic windings. If she traverse the tops of the Pyrenees, the romantic plains of Gascony, the odoriferous shores of Languedoc; the mountains of Switzerland, or the vales of Savoy; we are never weary of the journey. If she lead us through a forest, at morning, evening, or in the gloom of night, still are we enchained, as with a magic girdle, and follow from scene to scene, unsatiated and untired\*.

Rousseau confesses, that when he was forming the plan of his *New Heloise*, he was anxious to select a country, which should be worthy of his characters. He was, in consequence, some time before he could finally determine upon the province, in which he should lay the scene of that celebrated romance. He successively called to mind the most delightful spots that he had seen; but he remembered no grove sufficiently charming; no glen sufficiently beautiful. The valleys of Thessaly would have fixed his wavering thought; but those valleys he had never seen: and, fatigued with invention, he desired a landscape of reality, to elicit his descriptive powers, and to operate, as a point, on which he might occasionally repose his strong, vivid, and excursive imagination. At length, weary of selection, he fixed upon those vales, and

\* For this criticism Mrs. Ratcliffe was pleased to send me her thanks. Some time after, I was invited to supper. Her conversation was delightful! She sung *Adeste Fideles* with a voice mellow and melodious, but somewhat tremulous. Her countenance indicated melancholy. She had been, doubtless, in her youth, beautiful. She was a great admirer of Schiller's *Robbers*. Her favourite tragedy was *Macbeth*. Her favourite painters were, Salvator, Claude, and Gaspar Poussin: her favourite poets, after Shakspeare, Tasso, Spenser, and Milton.

There was, for many years, a report that this accomplished lady was afflicted with insanity. How the report came to be raised I know not; but, I believe, it never was the case. She had not only an elegant taste, but a comprehensive understanding. She died in 1823; and was buried in the chapel of ease, (belonging to the parish of St. George, Hanover Square,) at Bayswater.

I have read her *ROMANCE OF THE FOREST* four times; her *ITALIAN* five times; her *MYSTERIES OF UDOLFO* nine times; and my imagination is, even now, always charmed whenever I think of either.

upon that lake, which, in early life, had charmed his fancy, and formed his taste. Who has not beheld the pictures of his youth, in the first part of his Confessions? and who has not been captivated with the description, he has given, of Geneva and Vevay, the Lake of Lausanne, and the orchard of Clarens?

#### DESCRIPTIVE POETS.

IN general description, Homer was as great a master, as in the sublime departments of his art. What can be more admirable, than the scenes of harvest and the vintage, with which he has embellished the eighteenth book of the *Iliad*? As to his gardens of Alcinous, I must take the liberty of observing, that, as they seem to have exhibited a union of the modern kitchen garden of Italy and the ancient orchard of Greece, they are no more to be compared with Milton's Garden of Eden, than a Dutch landscape is to an Italian one.

Hesiod has many descriptions of rural scenery; sketched with all the truth and simplicity of Nature. He deserves the elegant encomiums of Heinsius. There are also some fine specimens of landscape painting in Apollonius Rhodius; particularly in those terrific scenes, which announce the approach to Tartarus. It is curious, however, that though Greece had so many poets, and so many objects, which conspire to form the poet, yet none of them, except Hesiod and Aratus, have left any particular indication of their having derived much vivid satisfaction from them. Nor have they left any poem, that can vie with the *Fleece* of Dyer; the *Cyder* of Phillips; *Grongar Hill*; Pope's *Windsor Forest*; or Thomson's *Seasons*.

Among the Latins, Virgil excels in the delineation of particular, and Lucretius in that of general landscape. What a passage is the following!

Inque dies magis in montem succedere sylvas  
 Cogebant, infraque locum concedere cultis :  
 Prata, lacus, rivos, segetes, vinetaque læta  
 Collibus, et campis ut haberent, atque olearum  
 Cœrula distinguens inter plaga currere posset  
 Per tumulos, et convalleis camposque profusa :  
 Ut nunc esse vides vario distincta lepore  
 Omnia, quæ pomis intersita dulcibus ornant :  
 Arbustisque tenent felicibus obsita circum.

*Lucretius, De Rer. Nat. lib. v. l. 1370.*

In that part, too, where he sings the praises of Empedocles, beautiful is the picture, which he draws of the coast of Sicily, and the wonders of *Ætna* and *Charybdis*:—and no finer contrast is exhibited by any of the poets, ancient or modern, than the one, in which he compares the pleasure of being stretched beneath the shade of a tree, or on the banks of a river, with the more costly raptures of a splendid banquet. It has all the feeling of Nature, and all the denial of philosophy: the versification (with the exception of the last line) is flowing; the sentiments are golden sentiments; and, to speak after the manner of painters, the composition is correct, and the colours “dipt in heaven.”

Si non aurea sunt juvenum simulacra per ædis  
 Lampadas igniferas manibus retinentia dextris,  
 Lumina nocturnis epulis ut suppeditentur,  
 Nec domus argento fulget, auroque renidet;  
 Nec citharis reboant laqueata aurataque templa :  
 Attamen inter se prostrati in gramine molli  
 Propter aquæ rivum, sub ramis arboris altæ,  
 Non magnis opibus jucundè corpora curant :  
 Præsertim cum tempestas arridet, et anni  
 Tempora conspergunt viridanteis floribus herbas,  
 Nec calidæ citius decedunt corpore febres  
 Textilibus si in picturis, ostroque rubenti  
 Jactaris, quam si plebia in veste cubandum est.

Virgil, too,—that great master of the passions, and the best of all the Latin descriptive poets, if we except Lucretius,—was an ardent lover of picturesque imagery. Hence he is, at all times, on the watch to inquire into, and explain the pheno-

mena of Nature; to boast the number of flocks and herds of Italy; the beauty of its groves; the fineness of its olives; the virility of its spring, and the mildness of its climate. In his *Pastorals*, and his *Georgics*, we find him sketching with graceful exuberance; while, in the *Eneid*, many of his individual scenes are drawn with the pencil of a finished painter. The picture of Claude, in the collection of Welbore Ellis, exhibits not more clearly to the imagination, than the language of the Mantuan poet, describing the spot where Æneas landed in Italy.

Crebrescunt optatæ auræ; portusque patescit  
Jam propior, templumque apparet in arce Minervæ.  
Vela legunt socii, et proras ad litora torquent.  
Portus ab Eoo fluctu curvatur in arcum;  
Objectæ salsâ spumant aspergine cautes;  
Ipse latet; gemino demittunt brachia muro  
Turriti scopuli, refugitque a litore templum <sup>a</sup>.

A view at the dawn of day is delineated with all the fidelity of actual observation.

Jamque rubescebat radiis mare, et æthere ab alto  
Aurora in roseis fulgebat lutea bigis:  
Cum venti posuere, omnisque repente resedit  
Flatus, et in lento luctantur marmore tonsæ.  
Atque hic Æneas ingentem ex æquore lucum  
Prospicit: hunc inter fluvio Tyberinus amœno,  
Vorticibus rapidis et multâ flavus arenâ,  
In mare prorumpit: variæ circumque supraque  
Assuetæ ripis volucres et fluminis alveo,  
Æthera mulcebant cantu, lucoque volabant <sup>b</sup>.

Nor is it possible to draw for the eye a more agreeable picture, than that which has so often been esteemed a sketch, in miniature, of the bay of Naples.

Est in secessu longo locus: insula portum  
Efficit objectu laterum, quibus omnis ab alto  
Frangitur, inque sinus scindit sese unda reductos:  
Hinc atque hinc vestæ rupes, geminique minantur  
In cœlum scopuli: quorum sub vertice late  
Æquora tuta silent; tum sylvis scena coruscis  
Desuper, horrentique atrum nemus imminet umbra <sup>c</sup>.

<sup>a</sup> Æn. lib. iii. 530.

<sup>b</sup> Lib. vii. 25.

<sup>c</sup> Lib. i. 163.

Among the Latin descriptive poets, Lucretius occupies the first rank; Virgil the second; Silius Italicus the third; Statius the fourth; and Lucan the fifth. Some of the French writers, too, indicate a lively sense of natural beauty. La Fontaine affords some highly animated scenes; particularly in the fable of the "Oak and the Reed." He adds, indeed, a landscape to every fable. What fine passages are there in *De Lille*! How beautiful are the descriptions of Fenelon and St. Pierre! While those of Rousseau combine the richness of Claude, with the grace, splendour, and magnificence of Titian.

But to confine ourselves to British writers. Chaucer, active, ardent, and gay; a lover of wine, fond of society, and well qualified to charm, by the elasticity of his spirits, the agreeableness of his manners, and the native goodness of his heart, was a lover of that kind of cheerful scenery, which amuses in the fields, or delights us in the garden. The rising sun, the song of the sky-lark, and a clear day, had peculiar charms for him. His descriptions, therefore, are animated and gay, full of richness, and evidently the result of having studied for himself. Spenser,—the wild, the fascinating Spenser,—delineates, with force and simplicity, the romantic and enchanting. Milton,—born, as Richardson finely observes, two thousand years after his time,—was a lover of the beautiful in Nature, as he was of the sublime in poetry. For, though his "*Il Penseroso*" abounds in those images, which excite the most sombre reflections, the general character of his delineations is of an animated cast. In his minor poems,—which afforded him an opportunity of consulting his natural taste, unconnected with epic gravity,—we find him, almost universally, sketching with a light, elegant, and animated pencil. What can be more cheerful, for instance, than his song on May morning; or his Latin poem, on the coming of Spring? And can any thing be more rich than the scenery

of Comus; or more abounding in all, that renders imagery delightful, than his lyric of "L'Allegro?" And beyond all this, what shall we compare with his "Garden of Eden?" Nothing in the "Odyssey;" nothing in the descriptions, we have received, of the "Groves of Antioch<sup>a</sup>," or the "Valley of Tempé;" neither the "Gardens of Armida<sup>b</sup>," or the "Hesperides;" the "Paradise of Ariosto<sup>c</sup>;" Claudian's "Garden of Venus<sup>d</sup>;" the "Elysium" of Virgil and Ovid; or the "Cyprus" of Marino; neither the "Enchanted Garden" of Boyardo; the "Island" of Camöens<sup>e</sup>; or Spenser's "Garden of Adonis<sup>f</sup>," have any thing to compare with it. Rousseau's "Verger de Clarens" is alone superior!

The poet's province is to copy Nature; such, also, is the province of the historian; and it is a subject of regret, that ancient historical writers had not been more observant of the rule. How far more interesting had their pages been, for instance, had they enlivened the progress of their armies, with descriptions of the countries, through which they marched, rather than have encumbered them with so much military detail! Something of this kind may be observed in Xenophon, Quintus Curtius, and Cæsar's Commentaries; yet they are but sketches: strongly lined, in some instances, it is true; yet still sketches, and most of them imperfect.

But, however well a scene may be described, every landscape, so exhibited, does not necessarily become a subject for the pallet of the painter. Some descriptions embrace objects

<sup>a</sup> Alluded to in P. L. b. iv. 272, and in Julian; and described by Strabo, lib. xvi.

<sup>b</sup> Tasso, cant. xvi. 9. The best principles of a garden are comprised in the following line:—

Arte che tutto fa, nulla se scopre.

<sup>c</sup> Orl. Fur. xxxiv. Garden of Alcina, b. vi.

<sup>d</sup> Nupt. Hon. et Mariæ, v. 49.

<sup>e</sup> Cant. ix.

<sup>f</sup> Faerie Queene, b. iii. c. 6. Sylvester has some curious and not inelegant descriptions in his translation of Du Bartas.—W. ii. D. i.

too minute; some are too humble and familiar; others too general; and some there are too faithful to be engaging. This poet delights in the familiar; that in the beautiful; some in the picturesque; and others in the sublime.

These may be styled the four orders of landscape. In the first we may class Cowper; in the second Pope; in the third Thomson; in the fourth Ossian. The descriptions of Cowper are principally from humble and domestic life; including objects seen every day and in every country. The gipsy group is almost the only picturesque sketch, he affords. Highly as this has been extolled, how much more interesting had the subject become, in the hands of a Dyer, a Thomson, or a Beattie!—Pope excels in the beautiful; yet he is so general, that his vales and plains flit before the imagination, leaving on the memory few traces of existence. Thomson's pictures are principally adapted to the latitude of Richmond. Some, however, are sublime to the last degree. They present themselves to the eye in strong and well-defined characters; the keeping is well preserved, and the outlines boldly marked.

Dyer tinted like Ruysdael; and Ossian with the force and majesty of Salvator Rosa. In describing wild tracts, pathless solitudes, dreary and craggy wildernesses, with all the horrors of savage deserts, partially peopled with a hardy, but not inelegant race of men, Ossian is unequalled. In night-scenery he is above all imitation, for truth, solemnity, and pathos; since no one more contrasts the varied aspects of Nature with the mingled emotions of the heart. What can be more admirable, than his address to the evening star, in the Songs of Selma; to the moon, in Darthula; or that fine address to the sun in his poem of Carthor?—passages almost worthy the sacred pen of the prophet Isaiah.

The uniformity, that has been observed in the imagery of Ossian, is not the uniformity of dulness. Local description only aids the memory: for a scene must be actually observed



by the eye, before the mind can form a just and adequate idea of it. No epicure can judge a ragout by the palate of another ;—a musician must hear the concert, he presumes to criticise ;—and the reader will gain but a very imperfect idea of the finest landscape in the universe, by reading or hearing it described. For we can neither taste, hear, smell, feel, nor see by proxy.

Thus, when Ossian describes vales, rocks, mountains, and glens, the words he uses are the same ; and the images, they respectively suggest, would appear to be the same ; but the scenes themselves are dressed in an infinite variety of drapery. It is not that the poet is poor, but that language is indigent. A superficial reader, possessing no play of fancy, when the sun is represented as going down, and the moon as rising ; when a cataract is said to roar, and the ocean to roll ; can only figure to himself the actual representations of those objects, without any combinations. A man of an enlarged and elegant mind, however, immediately paints to himself the lovely tints, that captivate his fancy in the rising and setting of those glorious luminaries ; he already sees the tremendous rock, whence the cataract thunders down ; and thrills with agreeable horror, at the distant heavings of an angry ocean. Possessing a mind, that fancy never taught to soar, the one perceives no graces in a tint ; a broad and unfinished outline only spreads upon his canvas ; while, by the creating impulses of genius, the outline is marked by many a matchless shade, and the foreground occupied by many a bold, or interesting group.

#### NATURAL AND MORAL ANALOGIES.

GIFTED with an accomplished mind, the POET walks at large, amid the creations of the material world ; and, imbibing images, at every step, to form his subjects and illustrate his positions, he turns all objects into intelligible hieroglyphics.

For there is an analogy between external appearances and interior affections, strikingly exemplificative of that general harmony, which subsists in all the universe. For infinite are the relations and analogies, which objects bear to each other:—Harmonies, which would give ample scope for the satisfaction and rapidity of the liveliest imagination! It is from these analogies, that the heavenly bodies have been considered symbols of majesty; the oak of strength; the olive of peace; and the willow of sorrow. One of the Psalms of David, pursuing this analogy, represents the Jews, hanging their harps upon the willows of Babylon, bewailing their exile from their native country.

The yellow-green, which is the colour Nature assumes at the falling of the leaf, was worn in chivalry, as an emblem of despair. Red is considered as indicative of anger, sometimes of guilt<sup>a</sup>; green of tranquillity<sup>b</sup>; and brown of melancholy. The lotos<sup>c</sup> was regarded in Egypt as an emblem of the creating power: and the cypress has long been acknowledged an emblem of mourning; the swan of graceful dignity; the violet of modesty; the myrtle of love; and the tulip of vanity: the aloe of constancy; the mulberry of prudence; the lily of the valley of innocence; the rose of beauty; the

<sup>a</sup> "Come, now, let us reason together, saith the Lord. Though your sins be as scarlet; they shall be as wool."—Isaiah, i. v. 18. When Moorcroft was about to take leave of the Lama of Nārāyan, on his journey to Mānasawara, the Lama took his friend's white garment in his hand, and said, "I pray you, let me live in your recollection, as white as this cloth."

<sup>b</sup> Green, in heraldry, is used to express liberty, love, youth, and beauty: and all acts and letters of grace were, at one time, signed with green wax.

<sup>c</sup> Because it vegetates from its own matrice. The lotus is esteemed sacred in Thibet, Nepaul, and Hindostan\*. On its bosom Bramah was supposed to have been born; and on its petals Osiris delighted to float†. This flower is very common along the countries bordering the Senegal, the Gambia, and the Niger‡.

\* Asiat. Research. vol. i. 243.

† Indian Antiq. iii. 232.

‡ Park's Trav. 100.

fuschia of magnificence; and the palm and laurel of honour and victory<sup>a</sup>.

Branches of palms were, in ancient times, esteemed emblems of mental and bodily vigour<sup>b</sup>; and the white violet of love<sup>c</sup>; as a blush was the emblem of modesty and virtue. The amaranth was an emblem of immortality. St. Peter promises an amaranthine crown; and Milton says, the amaranth bloomed in Paradise; but for man's offence was removed to Heaven; where it still grows, shading the fountain of life, near which the river of bliss rolls in streams of amber: while every angel is supposed to be bound with crowns and wreaths of amaranth.

The yew! Many reasons have been assigned for the custom of planting yew-trees in the yards of churches; and because they were, in ancient times, used for bows<sup>d</sup>, some of the scholiasts have sanctioned the belief, that they were planted, in order to be used for those weapons. The fact, however, is, the yew-tree has been considered an emblem of mourning from the earliest times. The more ancient Greeks planted round their tombs such trees only, as bore no fruit; as the elm, the cypress, and the yew. This practice they imported from the Egyptians; the Romans adopted it from the Greeks; and the Britons from the Romans. From long habits of association, the yew acquired a sacred character; and therefore was considered as the best and most appropriate ornament for consecrated ground. The custom of

<sup>a</sup> Cui geminæ florent vatumque ducumque  
———Certatim laurus.———

*Statius. Achill. i. 15.*

Arbor vittoriosa triumphale,  
Honor d'imperadori et di poeta, &c.

*Petrarca.*

The ancient rhapsodists always recited the verses of the poets, with laurel rods in their hands. And when Castro entered in triumph into Goa, he walked upon silk, holding a laurel bough; while the ladies showered flowers upon him, as he passed.

<sup>b</sup> Plut. Symp. lib. viii. Quest. 4.

<sup>c</sup> Hor. iii. od. 10. 14.

<sup>d</sup> Georg. lib. ii. l. 439.

placing them singly is equally ancient. Statius calls it the solitary yew: and it was, at one time, as common in the church-yards of Italy as it is now in North and South Wales. In many villages of those two provinces the yew-tree and the church are coeval with each other.

The palm, the plantain, the olive<sup>a</sup>, and the pepper-plant, seem to have been instinctively used as emblems of peace, by many nations. Hence Tasso call the former "le sacre palme<sup>b</sup>." The natives of Australia del Espiritu Santo invited the friendship of the discoverers by holding boughs of palm-trees in their hands<sup>c</sup>. When Vancouver was at the Island of Otaheite, the messenger, whom he had sent to inform the king of his arrival, returned with a present of plantain, as a peace-offering<sup>d</sup>: and when a misunderstanding had occurred between Krusenstern and the king of Nukahiwa<sup>e</sup>, the king sent him a pepper-plant, as a token of reconciliation. Branches of trees seem, in all ages and countries, to be used as emblems of peace, from the time of Noah<sup>f</sup> to that of Hannibal<sup>g</sup>, when the inhabitants of one of the Alpine towns met him with garlands and branches<sup>h</sup>. "We have

<sup>a</sup> Olive wreaths were annually worn by the soldiers of Rome, on the day on which they were reviewed by their generals; when every soldier appeared decorated with the ornaments he had received as rewards of his valour. "This review," says Dionysius of Halicarnassus, who describes the whole ceremony, "formed a most magnificent sight, worthy the grandeur and majesty of Rome."—Lib. vi. Cæsar first adopted the laurel wreath; and the Germans and Gauls used branches of trees in various ceremonies.—*Lucan*, lib. iii. *Claudian*, in *Laud. Stilich*.

<sup>b</sup> Jer. Del. b. iii. st. 75.

<sup>c</sup> Fernand. de Quiro's Voy. to Polynesia, &c., 156, ed. 1606.—In several islands of the South Sea, chiefs present the fruits of their orchards, as peace-offerings to strangers.

<sup>d</sup> Voy. Discov. i. 254.—An old man in the Great Loo-choo Island approached Mr. Clifford with a green bough in his hand; which Mr. C. observing, broke one from a tree, and exchanged boughs with him.—*Hall*, p. 145, 4to.

<sup>e</sup> Krusenstern's Voy., vol. i. p. 160.

<sup>f</sup> Gen. ch. viii. ver. 11.

<sup>g</sup> Vide Polyb. iii. 50—52.

<sup>h</sup> When Dampier was off New Guinea, the natives made signs of friendship by pouring water on their heads with one hand, which they dipped in the sea.—*Voy.*, vol. iii. part ii. p. 97.

planted the tree of peace," says an American Indian, "and we have buried the axe under its roots; we will henceforth repose under its shade; and we will join to brighten the chain, which binds our nation together."

Nearly through all the empires, countries, and islands of Eastern Asia, peace, friendship, and benevolence are signified by the presentation of a betel leaf. In Africa it is still a leaf or a bough. When Captain Tuckey, in his expedition to the Congo, appeared at a feast given by the chenoo of Embomma, the chief seemed to be dubious as to the real motive of his voyage. At length an old man rose up hastily, and taking a leaf from a neighbouring tree, exclaimed, "If you come to trade with us, swear by your God, and break this leaf." This Captain Tuckey refused to do. Then said the old man, "If you come with no design of making war upon us, swear by your God, and break this leaf." Captain Tuckey immediately took the oath, and broke the leaf. Upon which the whole party rose up, and danced for a considerable time; and all was cheerfulness and satisfaction.

Palms were worn, as emblems, by those, who had made pilgrimages to the Holy Land; and the custom of carrying branches of palms, on Palm-Sunday, is said to have been derived from the worshippers of Serapis. It was introduced into the service of Christianity by Origen;—that Origen, who taught the doctrine of the plurality of worlds, and who illustrated Christianity by the Alexandrian system of philosophy; who esteemed gods, angels, and the souls of men, to be of one substance; who believed that the soul had a pre-existent state; and that those of good men advanced in regular gradation to a higher state of perfection.

Garlands of olives are also of high antiquity. It was with a garland of this plant that the women of Jerusalem crowned Judith, when she returned from the camp of Holofernes\*. They met her on the way, and blessed her; and leading her

\* Judith, xv. 12, 13.

in triumph to Jerusalem, carried olive branches in their hands, and sang songs in honour of her.

By analogy, we associate good fortune with a fine morning; ignorance with darkness; youth with spring; manhood with summer; and autumn with that season of life, when, as Shakspeare observes, in a fine vein of melancholy, we are fallen into "the sere and yellow leaf." Winter we associate with age.

It is this striking analogy, which enables Thomson and Young so intimately to connect the seasons with each other<sup>a</sup>. We associate Summer and Winter, too, with good and ill fortune; an instance of which occurs in *Cymbeline*<sup>b</sup>. Even the art of war has some analogies with natural objects; hence in

<sup>a</sup> ——— Behold, fond man!

See here thy pictured life: pass some few years,  
Thy flowery spring, thy summer's ardent strength,  
Thy sober autumn fading into age;  
And pale concluding winter comes at last,  
And shuts the scene!

Dante metaphorically compares the dispensations of Fortune to the progress of the seasons. *Vide Inferno*, canto vii. st. 14.—Thus Ford:—

———— Here, in this mirror,  
Let man behold the circuit of his fortunes.  
The season of the spring dawns like the morning,  
Bedewing childhood with unrelished beauties  
Of gaudy sights. The summer, as the noon,  
Shines in delight of youth, and ripens strength,  
To autumn's manhood: here the evening grows,  
And knits up all felicity in folly:  
Winter at last draws on the night of age.—*The Sun's Darling*.

The seasons were represented in Egypt by a rose, an ear of corn, and an apple: spring, summer, and winter. The Egyptians, like the ancient Germans, are said to have divided their year into three seasons only, autumn being unknown. Macrobius<sup>\*</sup>, however, states to the contrary; for he says that the Egyptians drew the sun at the winter solstice as an infant; at the vernal equinox as a youth; at the summer solstice as a man in the highest state of vigour; and at the autumnal equinox as an old man. The analogy, therefore, between the seasons and human life may be traced to Egypt.

<sup>b</sup> Act iii. sc. 6.—Also, *Richard III.*, act i. sc. 2.

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<sup>\*</sup> Saturnalia, lib. i.

gunnery, when ordnance, from being ill-cast, is spongy, it is called honey-comb : and hence among generals, it is no unfrequent practice, to encamp forces in a form, which they descriptively call the “rose-bud ;” the works flanking and covering each other, like the lips of roses <sup>a</sup>.

Pythagoras was the first, among the Greeks, who compared the four ages of man to the four seasons :—other philosophers had divided them into three only ; the green age ; the ripe age ; and the mellow age <sup>b</sup>. And, here, perhaps, we may be permitted to observe, that the colouring of Rubens has been likened to spring ; that of Claude to summer ; Titian’s to autumn ; and Vanderveldt’s to winter. The Four Seasons of Haydn exhibit more sublimity, in respect to music, than any of his works, if we except the Creation.

The poets associate wisdom and content with vales ; philosophy with shades ; and ambition with mountains. Availing ourselves of similar analogical licenses, we may compare a dingle to a smiling infant ; a glen to a beautiful girl ; a valley to a captivating virgin ; and when the valley opens into a vale, it may, not inelegantly, be associated with the idea of a well-formed, finished matron. In speaking of the sun, if we may be allowed to indulge in flowers of rhetoric, so excursive, we might almost be excused for saying, that it rises from behind rocks of coral, glides in a universe of sapphire over fields of emerald, mounts its meridian among seas of crystal ; and, tinging every cloud with indigo, sinks to slumber among beds of amethysts.

<sup>a</sup> Cæsar speaks of a military disposition, in the form of a lily.

<sup>b</sup> Hippocrates and Galen compared youth to summer, and manhood to winter.

## THE IRON AGE—THE SILVER AGE—THE GOLDEN AGE.

AFTER the same manner, the three first periods of society were allegorically distinguished by different aspects of Nature, and fecundity of soil. Thus the IRON AGE was deformed by clouds and storms; the bowels of the earth were searched for minerals; while its surface was utterly neglected; untilld by the husbandman, and ungrazed by the shepherd. Every morning was gloomy, and every night tempestuous. In the SILVER AGE, the year was divided into seasons. Then were first experienced the heat of summer, and the vicissitudes of winter. Serpents were then endued with poison; wolves began to prowl; and the sea to be agitated by storms. Honey was shaken from the leaves of trees; and rivers, which, in the golden age, ran with wine, overflowed with water; and then was invented the art of catching beasts in toils, birds with lime, and fish with nets. In the GOLDEN AGE, when men lived on fruits and vegetables, the seasons were distinguished by perpetual temperature; the air shone with a light allied to purple; the earth was profusely fertile; and flowers, vines, olives, and every luxury of Nature, had consequent effects upon the minds, manners, and morals of mankind. In Nature all was blooming and captivating; among men all was virtue, security, and happiness. The names of master and servant were unrecognized; and every one having Nature for his guide, love and friendship were inheritances, and law and property were alike unheard of and unknown. Grapes grew upon brambles; oaks distilled honey; alders bloomed with the narcissus; and tamarisks oozed with amber. Wolves and sheep drank at the same stream; owls rivalled swans; and sheep dyed their own fleeces. Bees then first gained their intelligence; trees produced fruits twice a year; milk watered the plains, and rivers rolled with nectar; while



lilies covered the wilderness, and fountains fertilized the desert <sup>a</sup>.

The golden period, in which the Christian Messiah first came upon earth, so finely foretold by Isaiah, and so admirably described in Virgil's "Pollio," and in Pope's "Messiah," is strikingly in character with the first coming of Buddha, the great god of the Cingalese. The golden age, however, has not always been rendered attractive by the poets. Juvenal's picture is neither elegant nor imposing; and that of Tasso in the "Aminta" is too metaphysical by far. The general impression on the imagination, however, is delightful in the fullest extent; and strongly associates the period with that happy age, in which our primeval parents <sup>b</sup> enjoyed the bounties of Paradise <sup>c</sup>.

#### NATURAL AND MORAL ANALOGIES RESUMED.

HORTENSIA,—who, as you are well aware, is endowed with every quality of the heart, and with every accomplishment of the mind; whose eyes are more beautiful than the eyes of an antelope; and in whom are concentrated the polished breeding of France, the dignity of Spain, the modesty of England, and the grace of Italy,—discerns the likenesses

<sup>a</sup> In honour of this age, a feast was held among the ancient Latins (Macrob. Saturn. i. c. 7, &c.); and continued for many ages after by the Italians generally. On that day no offender was executed; children had a holiday; masters waited on their servants; no war was permitted to be declared; and friends sent presents to each other. All was harmony and happiness. This festival was instituted by Janus. The Hindoos have also their golden age. It is called in Sanscrit *Setye Yug*.

<sup>b</sup> Burnet supposes that, in the time of the antediluvians, there was a perpetual equinox, and one continued spring, all over the globe; the position of the earth to the sun being perpendicular, and not oblique, as in the present times. Hence he infers the vigorous constitutions, the strong intellects, and the long lives of that fortunate race.

<sup>c</sup> Compare Georg. i.—Ecl. iv. 6.—Æn. vii. 202.—Met. i. 15.—A passage in Catullus, in Nupt. Thet. et Pelæi.—Strabo, lib. xv.—With Genesis, and Isaiah, xi. 1.—Vide Grotius de Verit. Relig. Christ. i. sect. xvi.—St. Jerom, lib. ii. adv. Jovinian.

of her friends in the features of particular flowers. If, therefore, she wishes to indulge the pleasure of thinking of them, she contemplates with satisfaction the flowers, which bear imaginary resemblances to the objects of her reflections. When she waters them, therefore, she appears to caress them. This idea of *Hortensia* has often reminded me of a passage in one of the poets, where he inquires the title of that happy land, where the names of its kings, and ladies, are engraven on the flowers. It reminds us, too, of that book of the "*Jerusalem Delivered*," where *Tasso* represents *Erminia*, when under the protection of the shepherd, driving her flock into the forest; and amusing her grief, with engraving on every tree the name of *Tancred* and the history of her misfortunes. In an *Afghaun* tale, too, *Doorkhaunee* is described, as deriving her only pleasure, during the long absence of her lover, from cultivating two flowers; to one of which she gave the name of her lover, and to the other that of herself<sup>a</sup>.

The Princess *Czartorinska* signalised her love of poetry in a curious manner. This princess was one of a small party, who resided in a hamlet, in Poland, and who gave themselves up to every species of innocent amusement. Among these, they devoted a considerable portion of time to erecting a marble pyramid; on each side of which were inscribed the names of those writers, who had contributed to their pleasure, or instruction. Each side was ornamented with appropriate emblems. On the compartment, which recorded the

<sup>a</sup> We are also reminded of two passages in *Ovid*; where, in reference to the hyacinth, he says—

*Ipse suos gemitus foliis inscripsit, et ai ai \**  
*Flos habet inscriptum.*

*Met. lib. x. 215.*

*Litera communis mediis, pueroque, viroque*  
*Inscripta est foliis; hæc nominis, ille querelæ.*

*Lib. xiii. 397.*

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\* On the flower *Delphinium Ajacis* are the letters A1A1A.

names of Anacreon, Petrarch, Metastasio, and La Fontaine, was a myrtle: the cypress, the yew, and the weeping willow, encircled Shakspeare, Milton, Racine, Young, and Rousseau: the laurel adorned Tasso: other emblems characterised Virgil, Gessner, and De Lille: while lilies, roses, jessamines, and beds of violets, encircled the names of Madame de Sévigné, Madame Riccoboni, Madame de la Fayette, and Madame des Houlières. On this pyramid was placed the following inscription, written by De Lille:—

LES DIEUX DES CHAMPS AUX DIEUX DES ARTS.

In conformity to the analogy we have alluded to, the poets not only illustrate intellectual subjects, by references and allusions to familiar objects and appearances in Nature, but they draw from the intellectual to embellish the material. This faculty, of itself, is almost sufficient to prove the soul to be of ethereal origin. These allusions are, however, the more pleasing, when they glance from the former to the latter; “because,” as Gilpin has remarked, “material objects, being fixed in their appearances, strike every one in the same manner; whereas ideas, being different in most persons upon the same subjects, will seldom serve by way of illustration.” Some instances, however, may be found in Shakspeare, and not a few in the metaphysic Cowley, where the contrary has been done with the happiest effect. A Welsh poet has an instance, too, in one of his pennillions:—

To speak of Snowdon's head sublime,  
Is far more easy than to climb:  
So he, that's free from pain and care,  
May bid the sick a smile to wear.

But if the poets occasionally borrow from the intellectual to illustrate the material world, they repay with interest, when they borrow of the latter to adorn the former. When is the father of poetry weary of drawing similes from birds, insects, lions, and serpents; from the phenomena of the heavens, and the more evident appearances of the earth?

When Longinus would give dignity to Homer, speaking of his "Odyssey," he compares him to the mild lustre of the setting sun: and when Homer would give force and velocity to the descent of Hector, he compares it to the fall of a rock from the top of a mountain. Nothing can be more admirable than this fine simile; which is not only perfect, when applied to the subject, it would illustrate; but is also a true and finished picture from Nature. This simile has been imitated by most of the epic poets; particularly by Tasso and Milton:—that of Virgil is little less than a translation.

An Eastern poet says of the date-tree, that its head "reclines languidly, like a beautiful woman, overcome with sleep." In Milton, what can be more pathetic, than where he compares blind Thamyras, Tiresias, and Mæonides to the nightingale? And is there a finer instance of the application of the works of Nature to illustrate moral reflection, than where he likens the progress of crime to the lengthening shadows of a setting sun? What can be more grand, than where he compares Satan to Mount Teneriffe, and to the sun in eclipse? When Blair says, that men see their friends drop off like "leaves in autumn;"—when Shakspeare compares the unfortunate Richard to "the evening sun;" and a man of high reputation "to a tree, blushing with fruit;"—when he likens glory to "a circle in the water;" and the fall of Wolsey to a "falling meteor;"—how affecting, how instructive do the subjects become!

The Epicureans illustrated their idea of happiness, by asserting, that a happy life was neither like a pool, nor a torrent; but like a gentle stream, that "glides smoothly and silently along." Rollin compares the temperate order of eloquence to a beautiful ruin, embosomed in wood; and the sublime order to an impetuous river, rolling with such violence, as to break down all that is opposed to it. One of the odes, written by Neyahualcojolt, king of Mexico,—the Howel Dha of that empire,—compares the tyrant Fezzomoe to a stately

tree, which had extended itself into many countries, and spread the shade of its branches over them; but at last, being worm-eaten, wasted, fell to the earth, and never recovered its verdure.

Sometimes the poets draw similitudes from the phenomena of the heavens<sup>a</sup>. Sophocles compares the changeableness of Menelaus' fortune to the frequent waning of the moon<sup>b</sup>: and Heliodorus likens Chariclea, clad in a dress of poverty, to the same luminary, rising among the clouds. Dryden has a fine metaphor in his play of "All for Love;" where Antony compares himself to a meteor;—an idea more than once adopted by Rowe and Congreve. Haller compares reason to the moon, and revelation to the sun. Horace affords innumerable instances.

No poets draw more frequently from Nature than the sacred writers<sup>c</sup>. The fact is, there is scarcely a simile in the Scriptures, that has not an immediate reference to natural objects. How beautiful is that passage in St. John, where Christ says

<sup>a</sup> "The ancient hieroglyphic writing," says the right reverend author of that stupendous monument of misapplied learning,—the Divine Legation of Moses,—"the sun and moon were used to represent states and empires, &c. &c.: inasmuch, that in reality the prophetic style seems to be a speaking hieroglyphic"—Vol. ii. b. iv. s. 4. "The Etau rises upon a bad man," said a New Zealand savage to Nicholas, "like a full moon; rushes upon him like a falling star; and passes him like a shot from a cannon's mouth."—Voy. to New Zealand, vol. i. 65.

<sup>b</sup> What a beautiful passage is that in the Winter's Tale, where Polyxenes, questioning the shepherd respecting the love which Florizel bears to Perdita, the shepherd replies—

————— Never did the moon  
So gaze upon the waters, as he'll stand  
And read my daughter's eyes.

Plutarch also compares the accessions of glory, and the eclipses of the fortune of Demetrius, his rises and his falls, to the frequent changes of the moon.

<sup>c</sup> See the parable of the wasted vine in Ezekiel<sup>\*</sup>, and of the two eagles and a vine<sup>†</sup>. An admirable instance, too, occurs in Isaiah<sup>‡</sup>. The parable of the

Ch. xix. v. 10.

† Ch. xvii. v. 1.

‡ Ch. xv.

to the woman of Samaria, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water, that I shall give him, shall never thirst."

Most of the similes and illustrations (if we may judge from translations) of Ferdousee, Hafiz, Sadi, and other oriental poets<sup>a</sup>, are also drawn from the natural world. Tasso, too, has scarcely one that has not a similar derivation. Thus he compares Argantes to a comet; the fury of Solyman to a stormy ocean, seen at intervals through flashes of lightning; and the virtues of Rinaldo to a tree, bearing fruit and blossoms at the same time. Armida, recovering from a swoon, to a rose restored by the dew; the archangel Michael to a rainbow; the softening of Armida's anger to snows melting in the sun; and the sound of soldiers to the distant murmuring of the waves.

Milton is equally abounding in references to natural objects; though, in his range, he likewise embraces many arts and sciences. Thus he compares the legions of Satan to the autumnal leaves, that "strew the brooks of Vallambrosa;" the rising of Pandemonium to an exhalation; the applause of the darkened angels to the sound of winds, rushing from hollow rocks upon the billows; and the atoms of Chaos to the unnumbered sands of Barce or Cyrene. The countenance of Eve he compares to the first smiles of morning; the combat of Michael and Satan to two planets, rushing from their orbits, and confounding the spheres; the songs of the

trees and the bramble is well known<sup>\*</sup>; as is the celebrated passage in Isaiah, where the glory of Assyria is compared to a cedar. In Numbers, Balaam, seeing the tents of Jacob pitched in the plains of Moab, bursts out—"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel: as the valleys are spread forth; as gardens by the river side; as the trees of aloe, which the Lord hath planted; and as cedar trees beside the waters<sup>†</sup>."

<sup>a</sup> This is abundantly shown in the Analysis of the Brâta Yûdha, a Javan epic poem †.

Judges, ch. ix. v. 8.

† Ch. xxiv. v. 5, 6.

‡ Raffles' Java, vol. ii. p. 437, 4to.

angels to the sound of seas ; and the descent of Michael to the gliding of an evening mist. Satan to a comet ; his shield to the moon ; his standard to a meteor ; his frown to a thunder cloud ; and his recoil from the force of Michael to a mountain, sinking in an earthquake.

In Virgil, also, references to the animal, the feathered, and the vegetable world, are perpetual. Those instances where he compares Orpheus to a nightingale ; the love of Dido to the anguish of a wounded stag ; and the engagement of Tarchon and Venulus to the combat of an eagle and a serpent, are admirable. The last is, assuredly, the finest simile in Virgil<sup>a</sup> ; as the one, where the ecstasy of a good man, at the approach of death, is compared to the music of a dying swan, is the most beautiful in Plato.

Brumoy compares Æschylus to a torrent, rolling over rocks and precipices ; Sophocles to a rivulet flowing through a delightful garden ; and Euripides to a river, winding among flowery meads. No illustration, however, do I remember, that so justly bears upon our subject, as that, where Addison contrasts the *Iliad* and the *Æneid* by the different aspects of grand and beautiful scenery.

But of all writers, ancient or modern, Ossian<sup>b</sup> is the poet, who may strictly be styled the Poet of Nature ; since there is scarcely a single allusion, that does not expressly refer to the productions of Nature. To quote instances were to quote the whole of his poetry : but the following passage is so exquisite, that I assure myself, my dear Lelius, you will not only forgive its introduction, but hail it with pleasure. “ Ullin,

<sup>a</sup> Virg. lib. iv. l. 99. . Georg. iv. l. 511. *Æn.* xi. 751.

<sup>b</sup> The authenticity of Ossian's poems has been rightly questioned. They are, strictly, neither ancient nor modern. They are poems, grounded on oral and traditional fragments in Gaelic ; blended with imitations of Homer, Virgil, Tasso, Shakspeare, and Milton : the whole being amalgamated, by Macpherson, with a taste, spirit, and enthusiasm, worthy the aspirations of a superior genius. Homer's *Iliad*, and even the *Odyssey*, were, perhaps, compiled and amalgamated after a similar manner. The character of Fingal is the finest in all poetry.

Fingal's bard, was there; the sweet tree of the Hill of Cona. He praised the Daughter of Snow, and Morven's high-descended chief. The Daughter of Snow overheard, and left the hall of her secret sigh. She came in all her beauty, like the moon from a cloud in the east. Loveliness was around her, as light. Her steps were like the music of songs." Surely Homer has nothing, in its kind, superior to this.

#### LANDSCAPE PAINTING ;—LANDSCAPE PAINTERS.

OF all departments of the pictorial art, none has so great a power to charm the lover of Nature, as the landscape. For though he is willing to give all due applause to portrait and historic painting, and would allow appropriate praise even to the lodges of Raphael, the drolleries of Brewer, and the grotesque pieces of Mortuus Feltrensis and Leonardo de Vinci, he is far less charmed with any efforts of the painter, than with a full, a clear, and well delineated landscape. In this department of his art, the painter's subjects are unlimited. Every object having its varied and appropriate blending of colour, each tree, flower, and plant gives scope for his talents: his rocks are green with the living moss, and peopled with the bounding goat; his forests are clothed in the shade of summer, or in the varied foliage of autumn; his hills are capped with snow; his vineyards bend beneath their purple wealth.

An artist is of every country:—he translates the temples, theatres, and aqueducts of Rome, the pyramids of Egypt, and the pillars of Heliopolis and Palmyra, on an English wall. For him, the Pays de Vaud glows with its soft and enchanting perspectives;—Engelberg frowns with its masses of rocks;—St. Gothard bends beneath the weight of its snows; the bird of paradise hovers in enjoyment, far from her native Gilolo; and the sensitive Melissa blooms upon a northern canvas. The vales of Savoy; the glens of Media; the savannahs of Africa; the rocks of Norway; the groves of Italy;



the mountains of the west;—all quit their native soils, and hang suspended in a British palace. \* \*

Ancient painters were not so rich in natural objects with which to exercise their genius as the modern. They knew nothing of China, Japan, or the Asiatic islands: Polynesia, Australasia, or America: and not much of the northern parts of Europe. They knew no flowers so beautiful as those of the Cape; no trees so magnificent as those of South America; nor any insects so splendid as those of Australia. They were almost entirely insensible, also, to the pleasure derivable from the contemplation of ruins; though Servius Sulpitius, Cicero, and Pliny the Younger, seem, in some degree, to have been susceptible of that “divine sensation.”

“If your Grace,” said Sir John Vanbrugh to the Duchess of Marlborough, “desire to have a garden, truly elegant, you must apply for a plan to the best painters of landscape.”

The landscapes of *BLOEMEN* of Antwerp were generally decorated with mutilated statues and basso-relievos; with ruins; and light and elegant specimens of architecture: objects which contributed to give additional interest to figures, habited after oriental fashions, and remarkable for spirited lightness, and graceful inflexion. *MOLYN*, in a peculiar manner, delighted in exhibiting the ocean, in all its sublime and terrible forms: and, from his passion for tempests and shipwrecks, he acquired the appellation of *Tempesta*. In poetical delineation of marine landscape, Homer (*Odyssey*), Virgil, Camoens, and Falconer, bear the palm from all competitors.

In every instance, landscape painters should tell a striking history; and not only ought they to select a fine landscape for their study and admiration, but a proper time for exhibiting it: for man scarcely differs more from man, than one scene differs from itself. What is lovely in the morning is, frequently, dull and uninteresting when the sun is in its meridian. For in the morning and evening, the shades of sepa-

rate objects act upon each other, as contrasts : whereas at noon, the sun shooting its rays perpendicularly rather than horizontally, even the shadow of Etna, which at intervals throws itself to the distance of two hundred and twenty miles, is a comparative dwarf.

This taste for selection characterised LORENESSE ; who, attending to the varied phenomena of the heavens, and aided by an Italian climate, produced the richest and most beautifully fringed horizons, it is possible to conceive. BERGHEM of Haerlem had the faculty of exhibiting great variety in his landscapes. With variety he united beauty, compass, and grandeur. Mathematically correct in his proportions, he was no less faithful in the essential requisites of light and shade, proximity and distance. His colours are luminous, almost to transparency ; and his clouds suspend in so natural a manner, that they seem to float at the discretion of the winds. His pieces, too, are agreeably embellished with figures.

CASTIGLIONE excelled principally in the drawing of castles, and abbeys ; in which no master has surpassed him. His sketches of rural scenery are agreeable and faithful ; but they are far inferior to the bolder efforts of his pencil. SNEYDERS of Antwerp excelled every artist in the delineation of hunting pieces. He may be styled the Somerville of painting. EDEMA of Antwerp painted precipices and cataracts ; and even voyaged to Norway and Newfoundland to collect subjects for his pencil. BAMBOCCIO studied at Rome ; but derived more from the environs of that celebrated city, than from the works of its greatest masters. He was so minute an observer, that no scene, which struck him, was ever lost to his memory. His imagination was in the highest degree elastic ; and, like JORDAENS, his faculty in delineating was nearly as active, as his powers of combination. In looking at BAMBOCCIO'S pieces, the eye is completely deluded ; for the distances being well preserved, each has its appropriate relief, and every shade its characteristic tint.

GIOVANNI DELLA VITE delighted, after the manner of Bamboccio, to diversify his pictures with hordes of beggars, groups of gypsies and hunters; and in exhibiting the agreeable variety of pastoral life. This painter is said to have once drawn the outlines of a picture in his sleep. The muse of Milton, in the same manner, dictated to him slumbering; while Maignanus of Toulouse perfected theorems; and Cædmon, the Saxon poet, wrote verses, while they slept. Hobbima of Antwerp may be styled the "painter of solitude;" since he introduces but few figures into his landscapes. Nature was his mistress; and he copied her with precision. A perfect master of perspective, whether he exhibits the head of a river or a lake, a temple, a grotto, or a ruin, the eye is deceived in a very agreeable manner.

In the knowledge of perspective, the Chinese, as well as the ancient masters, are said to have been strikingly deficient; yet, it has been asserted, by several intelligent travellers, that the art of delineating landscape is in higher perfection than that of history or portrait in China; while, on the contrary, though many treatises on the subject were extant in the time of Tully,—particularly those written by Agatharcus, Anaxagoras, Heliodorus, and Germinus of Rhodes,—the Roman artists had made such little comparative progress, that their landscapes were greatly inferior to their portrait and historical designs. Perspective, however, was consulted in the coins of Tarsus: Quintilian says, that Zeuxis understood light and shade; and Pliny mentions various subjects, which it would have been impossible to have delineated, had the ancient painters been so entirely ignorant of lineal and aerial perspective, as some writers suppose<sup>a</sup>.

<sup>a</sup> La Chausse, speaking of the perspective of the Thermæ of Titus, says, "Da questa pittura si conosce che gli Antichi sono stati altrettanto infelici nella prospettiva, ch' eruditi nel disegno."—*Pittur. Antich.* p. 13. Several pictures, found at Herculaneum, place the knowledge of Roman artists in the science of perspective beyond a doubt. The curious reader may, however, consult with advantage Kircher's *Ars magna Lucis et Umbræ*. Rom. 1646, fol.

LOTEN painted in England and in Switzerland: and his genius led to the delineation of storms and waterfalls. BREUGHEL studied his art among the mountains of the Tyrol: yet caprice attached him, principally, to the exhibition of the humorous and grotesque. His son, however, was so great a master in his art, that Rubens condescended to employ him, in touching his celebrated picture of the Terrestrial Paradise.

RUBENS excelled in the picturesque<sup>a</sup>; but of his character, as a landscape painter, it is dangerous to say too much, and invidious to say too little. His merits have been overvalued by some, and underrated by others; according to the respective tastes and prejudices of his critics. He was, beyond all question, the most eminent of the Flemish school; and yet Algarotti is not wide of the truth, when he observes, that his compositions are not so rich, nor his touches so light, as those of Paul Veronese. Though more soft in his chiaro-oscuro than Caravaggio, he has less delicacy than Vandyke; and though more dazzling, yet has he less simplicity of design, and less truth and harmony of colouring, than Titian.

This artist was the favourite painter of the first Duke of Marlborough; who had eighteen of his best pieces. His largest picture exhibits a bird's eye view of an extensive country, which Walpole considers as containing in itself a perfect school for painters of landscape. It would form a pleasure of no common order, to compare his picture of the Deluge with that by Antoine Carrache; and both with the descriptions of Milton. Compared with Poussin, Rubens had a decided advantage; and their two pictures of the Deluge afford favourable occasions for comparison. He had a bold style of pencilling, peculiarly striking. He electrifies by his brilliancy; by the violence of his bursts; and by that pow-

<sup>a</sup> The works of M. Angelo, Raphael, &c., appear to me to have nothing of the picturesque; whereas Rubens and the Venetian painters may almost be said to have nothing else.—*Sir Joshua Reynolds, in a letter to Mr. Gilpin, April 19, 1791.*

erful decision of contrast, which, distinguishing Rembrandt and Spagnolet in the departments of portrait and history, gave occasion to Sir Joshua Reynolds to declare, that a single picture of Rubens were sufficient to illumine the darkest gallery in Europe. His style, however, though more striking for the moment, is yet far less permanently attractive than the magic wand of the mild and fascinating Claude:—the one having all the captivating character of elegy; the other all the fire, the strength, and transition of the lyric: Rubens being the Pindar of landscape;—Claude the Simonides.

WATERLOO was a great admirer of woodland scenery. His trees are beautifully grouped. His subjects are lanes, copses, a river with cattle, cottages, a church, a bridge, or a ruin:—but always a tree, and, for the most part, several. RUYSDAEL was an ardent lover of Nature, in her most beautiful and picturesque attitudes:—his woods, rivers, cottages, mills, and torrents, being scenes of reality, that had charmed his taste during his rural and extended rambles. His waterfalls are beautiful; and he never painted a picture without a river, or a pool of water, shaded by trees. GOYEN of Leyden excelled in rural and marine landscapes. Peasants at their labour animated the one; fishermen drawing their nets enlivened the other. His subjects were well selected; the perspective was well managed; and the whole indicated a lightness and a freedom of touch, which never failed to captivate. Being, however, too rapid a painter to be always a master, some of his pieces would scarcely do honour to the worst of his pupils. Many of this artist's pictures embody to the eye those forms, in pastoral life, which Barthelemy describes so beautifully:—exhibiting “shepherds, seated on a turf, on the brow of a hill, or beneath the shade of a tree, who sometimes tune their pipes to the murmurs of the waters; and sometimes sing their loves, their innocent disputes, their flocks, and the enchanting objects by which they are surrounded.”

VAN OORT,—frequently celebrated above his merits,—

derives his principal claim to the notice of posterity, from being the master of Jordaens and Rubens. He degraded his art by painting merely for wealth ; and corrupted his taste by the affectation of aspiring to have a manner of his own. He was ungrateful to Nature :—for though she had endowed him with a considerable share of talent, he presumed to neglect her ; and would rather sketch from his own imagination, than take a lesson from the best study, she could any where present. To be an imitator of man shows a poverty of fancy, and serves to the degradation of genius ; to imitate one's self is the essence of vanity, and one of the worst species of pedantry !

REMBRANDT'S landscapes are such as might be expected from a Dutchman, who had never been out of his own country. In the wild and awful scenes of Switzerland, MEYER of Winterthur studied his fascinating profession. He seldom walked without his pencil ; and it were singular if the romantic scenes before him had not made him a master of his art.

MURANT of Amsterdam, being a disciple of WOUVERMANS—who introduced into his pieces some admirable subjects of hunting—acquired that harmony and brilliancy of colouring, by which his master was so eminently distinguished. He was a minute painter ;—minute even to tediousness :—yet his ruins and castles and villages are beautifully conceived, and naturally executed.

VROOM was made a painter of sea pieces in a singular manner. He had finished several scripture pieces, and was on his voyage from Holland to Spain, when he was wrecked upon the coast of Portugal. In this distress, he was relieved by several monks, who resided among the rocks. Having obtained refreshment, he went to Lisbon ; where a brother artist engaged him to paint the storm, he described in so lively a manner. This picture was executed so well, that a Portuguese nobleman gave him a high price for it ; and this success flattered him so much, that, upon his return to Holland, he entirely devoted himself to marine landscape.

BACKHUYSEN of Embden was,—next to Vanderveldt,—the most eminent painter of marine landscapes. His storms are admirable. It was his practice to hire resolute and undaunted seamen to take him out in the midst of a tempest ; or at a time, when he knew it was approaching :—and being tied to the mainmast, he would, like Lamanon, contemplate, at leisure, the most awful and magnificent scene, it is possible to behold. In this perilous school he studied : the result was excellence. As to VANDERVELDT, he was so eminent in the delineation of marine perspectives, that he acquired the honour of being associated with Claude.

The paintings of ALBANO, as Malvasia says of him, breathe nothing but content and joy ! His beautiful and virtuous wife, Doralice, was his model for graces and nymphs ; and his children sate for his cherubs and cupids<sup>a</sup> ; in the drawing of which he had all the grace and elegance of Correggio. Gifted with a force of mind, that conquered every uneasy feeling, his pencil wafted him from Paphos to Cithera ; from the abodes of love and delight, to those of Apollo and the Muses.

A favourable opportunity occurs to the Parisian connoisseur, of comparing the relative merits of Albano, Breughel, and the Carrache, by examining the manner in which they have respectively treated the subject of the four elements, in their separate pictures, entitled *L'Air*, *La Terre*, *L'Eau*, and *Le Feu*.

BOURDON decorated his pieces with objects of Gothic architecture ; *POUSSIN*, called the Raphael of France, with those of the Roman ; *BOUWER* of Strasburgh with buildings near *Frescati*, *Tivoli*, and *Albano*. Loveliness prevailed in all the paintings of *GASPAR POUSSIN* : the scenes he delineates, therefore, are truly captivating in their effect. There is an air of lively tranquillity in some ; of tranquil motion in others ; and though the objects of architecture, he exhibits, are not equal

<sup>a</sup> Felibien, tom. iii. p. 524. His best pieces are at Bologna.

to those of Bourdon, he compensates for their regularity, by shading them with woods and rocks ; and by placing them on picturesque and agreeable elevations.

MARIA HELENA PANZACCHIA, correct in her outline, fascinated by her colouring;—while DANDINI of Florence, like Antigenides, who could suit himself to every musical mode, had the power of imitating to perfection the style of every school, and the colouring of every master. Maria Helena had the faculty of exciting the imagination of her observers in no common degree. This is one of the most delightful effects, which the art of painting is capable of producing. For it is not the actual scenes, presented to the eye, that constitute the principal charm ; it is the fine conceptions, which they awake in the mind ; and which float, as it were, in the imagination, in endless variety of forms and fascinations of colour.

GIACOMO BASSANO painted villages with happy peasants, pursuing their various occupations. Without elegance of manner, or grandeur of conception, his touch was waving, spirited, and free. A lover of Nature, he painted her as she generally chooses to exhibit herself ;—in rural drapery : but, as he painted, generally, with a violet tint, his morning pieces were not so faithful as his evening ones ; characterizing, as they did, that lovely season of the day,

—When languid Nature droops her head,  
And wakes the tear 'tis luxury to shed \*.

WILSON, upon his arrival in Italy, choosing not to confine himself merely to the study of art, which would have made him an imitator, or a mannerist, studied Nature in her finest attitudes, and among her grandest forms : and, having examined a picture in the morning, would compare its fidelity with Nature in the evening. It was this that enabled him to acquire his bold and original style. On his return to his

\* Helen Maria Williams.



native country, the imagery of Italy still hovered in his imagination; and he could never, in the sketching of landscapes, so far forget the lofty character of that lovely country, as to content himself with delineating English scenes, merely as they were. The slopes were too tame and uninteresting for his classic pencil. The result of all which was, that though he never failed to sketch a good picture, he always failed to give a faithful portrait of the scene he intended to portray<sup>a</sup>.

SIR JOSHUA REYNOLDS painted only four regular landscapes; but it was not unusual with him to decorate the back-grounds of his portraits with some masterly sketches of rural scenery. In general landscape, he was, undoubtedly, inferior to GAINSBOROUGH; and yet the rural decorations alluded to were far superior to any similar ornament of that excellent artist. In clear, well defined landscape, and architectural embellishment, Gainsborough was, beyond all question, the first artist of his age. And so enamoured was he of his art, that on the bed of death he exclaimed, "we are all going to Heaven, and Vandyke will be of the party."

In the exhibition of moonlight pieces, WRIGHT of Derby had no competitor, worthy of himself. His picture of the Lady in Comus is one of the finest specimens of modern art. And here we might indulge in stating the merits of Ambrosio Lorenzetto, who first carried the art of landscape painting into repute in Italy; of Mignon of Frankfort, whose insects and drops of dew are so exquisitely natural; of Swaneveldt, Jordaens, Watteau, and Tintoret;—of Paul Brill; Herman of Italy; Vandermeulen, Vernet, Julio Romano, and Bourdon:—but we must close our observations with a consideration of the merits of those three masters, whom we may style the com-

<sup>a</sup> What English connoisseur can see, without pride and pleasure, the following works of this excellent artist? His Phaeton; the Boar Hunt; Cicero at his Villa; Ceyx and Alcione; Solitude; Celadon and Amelia; and his Witches in Macbeth.

manding spirits of landscape. One word, however, in justice to DOMENICHINO. His pictures are enriched with delightful groups and beautiful figures. I never remember his Mercury, driving the flocks of Admetus to water, and many other efforts of his genius, but with pleasure, allied to delight.

SALVATOR ROSA loved rather to stand, as it were, upon the ruins of Nature, than to wander even among her most beautiful combinations: hence his imagination became bold and creative; and his pencil elevated and sublime: and hence over all his works

He throws

A savage grandeur, and sublime repose.

Residing, in the early period of his life, with a band of robbers, the rocks, caves, dens, and mountains, which they inhabited, gave a decided impulse to his taste. In the delineation of savage grandeur, in magnificence of outline, and in the details of the wild and the terrible, he stands without a rival; his storms and tempests being the finest efforts of pictorial art. We behold with astonishment, with awe, with admiration: he was the SCHILLER of painting; as DANTE and SCHILLER were the ROSAS of poetry.

CLAUDE LE LORRAIN,—the greatest of all landscape painters, if we except Titian,—studied in the fields. Every variation of shade, formed by the different hours of the day, and at different seasons of the year, by the refraction of light, and the morning and evening vapours, he minutely observed. His distances are admirably preserved; and his designs broken into a variety of parts:—and yet though thus divided, every group and every compartment form a whole, on which the fancy loves to pause, and the judgment to linger. “An air of loveliness and content,” says Gessner, “pervades all the scenes which Lorrain’s pencil has created. They excite in us that rapture, and those tranquil emotions, with which we contemplate the beauties of Nature. They are rich, without wildness and confusion; and though diversified, they every

where breathe mildness and tranquillity. His landscapes are views of a happy land, that lavishes abundance on its inhabitants, under a sky, beneath which every thing flourishes in healthy luxuriance<sup>a</sup>.”

Claude was an ideal painter, as Praxiteles was an ideal statuary; his pieces being compositions, for the most part, formed of detached scenes, which he had observed in Italy, uniting into one picture. We never see them but with enjoyment; we never think of them but with delight; and we never fail to turn to them with new pleasure, even after dwelling upon scenes in Nature's loveliest attitudes. Every piece tells a history;—he selects with grace and with judgment;—and, being all poetry himself, he seems as if he were born to make poets, for a time, of all his beholders.

Dr. Beattie says of Corelli, that the harmonies of his Pastorale are so ravishingly sweet, that it is impossible not to think of heaven, when we hear them. A female servant, belonging to the Earl of Radnor, in the same manner, told a learned friend of mine, that she never looked at the pictures of Morning and Evening, in his lordship's collection, but she thought of Paradise! A compliment even more grateful to the genius of Claude, than the celebrated exclamation of the old vicar, when he beheld Grotius.

POUSSIN formed his taste among the landscapes of Tivoli; CLAUDE among the Apennines, between Rome and Naples; SALVATOR ROSA among the rocks, ruins, forests, and excavations of Calabria. Poussin strikes the imagination; Salvator rushes upon it; Claude attracts, rivets, and fascinates it. Uniting the rich glow of Ariosto with the purity and chastity of Tasso, his pictures are now invaluable. Speaking to the

<sup>a</sup> Claude has been accused of not having been able to draw figures. It has, therefore, been asserted, that those, which adorn his landscapes, were by another hand. This assertion is astonishing, when we consider, that in this very metropolis (at the British Museum), there are not less than one hundred and eighty drawings by Claude, in which the figures are expressly by the same hand, that sketched the landscapes.

heart and to the fancy with equal eloquence, every design indicates the richest taste, and the most luxuriant imagination. The fancy of the spectator riots; and, while his heart is the abode of contemplative tranquillity (*il riposo di Claudio*), he feels almost tempted to make a pilgrimage to the palace of Colonna at Rome, where so many of this great master's pieces are still to be seen. Recalling to our imagination images of innocence and simplicity, we compare them with passages of the wise and admirable Fenelon; whose descriptions of the island of Calypso, of Betica, of Egypt, of Cyprus, of Crete, and of the Elysian Fields, are in the first style of excellence.

If the imperfections of the Madonnas of Carlo Maratto are only to be observed, by comparing them with those of Raphael, as we are taught to believe, the defects of Claude are only to be discovered by comparing his groups and his dispositions, with the groups and dispositions of the matchless TITIAN;—the Sovereign of Landscape; as Raphael was the Sovereign of Graceful Attitudes. Studying Nature in detail, he exemplified the truth of that axiom, which teaches, that simplicity is the offspring of judgment and genius. Like the rose-tree of Jericho <sup>a</sup>, which neither withers nor decays,—and, therefore, the best escutcheon for a painter's monument,—the pictures of Titian still continue to blush with all their golden tints <sup>b</sup>; and are as beautiful, as first they were, when newly painted. In the union of force and softness of tint; in lightness of touch: in felicity of combination, and in harmony of colouring, he was unrivalled. He was the Virgil of landscape:—and the back-ground to his picture of the Martyrdom <sup>c</sup> of St. Peter is said to be the finest landscape, ever issuing from a mortal's hand!

<sup>a</sup> Anastatica hierochuntica.

<sup>b</sup> Aureo Titiani radio, qui per totam tabulam gliscens eam vere suam denunciat.

<sup>c</sup> In the Lawrence Gallery are several studies for this picture, all showing the

## THE SUPERIORITY OF NATURE OVER ART.

BUT however beautiful the works of the most celebrated masters may be, when we would compare them with the productions of Nature, how comparatively feeble do their efforts appear ! Insipid are the outlines of Salvator Rosa, the aerial tints of Claude, and the romantic groups of Ruysdael and Poussin. No wonder ! since language itself has comparative poverty, when it would presume to describe the variety which is observable in almost every prospect that the eye beholds. Fields, vales, glens, rivers, and mountains, even when described by the most powerful pen, do but glide before the imagination in mysterious confusion : if, therefore, one scene cannot be represented with precision, how shall we attempt to give even a faint idea of its numerous combinations ? And how numerous those combinations are, may be, in some measure, conceived from the knowledge, we possess, of the almost infinite combinations of sound.

Winkelmann's antagonist was, assuredly, wrong, when he asserted, for the honour of the arts, that the mallows of Veerendel, and a rose of Van Huysum, bewitch us more than the best favourites of the botanists ; and that a landscape of Dietrich is more agreeable to the fancy than even the Thessalian Tempe. To the works of art we can give length, breadth, and thickness ; we can also colour them with appropriate shades ; but who can measure the productions of Nature ? Who sketch with such enchanting skill ? The painter may select individual objects,—an ivied bridge, a hanging tower, an embattled castle, and the larger creations

care with which he studied and varied his compositions before he committed them to canvass. It has been beautifully observed, that there are few more interesting subjects of contemplation, than the first hints of a magnificent conception, the virgin scenery of the mind, the slight and rapid indications of that which is afterwards, with much study and toil, to be wrought into a perfect work.

Guido has a small picture on the same subject. That of Titian has every essential of magnificence ; that of Guido, delicate, graceful, and exquisitely finished.

of landscape ;—these he may, by a judicious disposition of his materials, form into an entire whole : but the effort is one, and the effect is one : it changes not with the seasons ; it knows none of the vicissitudes of winter ; and, therefore, never glows with the renovation of spring.

#### NOVELTY, WITH ITS FINAL CAUSE.

THIS exhaustless variety produces in the mind a continual thirst after novelty. For were there but few combinations, and still fewer objects, the mind would recoil upon itself, and its powers be confined, as it were, in a prison. But as the variations of natural objects are unlimited, its faculties are proportionately enlarged ; and, in consequence, bearing an analogy with magnetical induction, the more it receives, the more capable is it of the powers of receiving. Thus, man's appetite for novelty is nothing but the general result of Nature's unbounded power of gratifying his thirst.

If the final cause of sublimity be to exalt the soul to a more intimate alliance with its Creator ; and that of beauty to enable the mind to distinguish perfection and truth :—the love of novelty may, not unreasonably, be supposed to be planted in our nature, in order to stimulate the mental powers to that degree of activity, which enables them continually to feel the effects of beauty and sublimity.

The lover of landscape, therefore, is ever on the watch for new combinations. Having derived enjoyment from a mountainous country, he finds a sensible gratification in traversing extended plains, boundless heaths, and in permitting his eye to wander over an interminable tract of ocean. Without darkness, even the brilliancy of the sun would be no longer splendid ; without discords, the most agreeable melody would fatigue the ear ; without the interchange of varied objects, even the finest landscape in Gascony, or Savoy, would pall upon the sight.

A general love of novelty, however, which is not indulged

as a beneficial mean for improvement, resembles the rose of Florida, the bird of Paradise, or the cypress of Greece. The first, the most beautiful of flowers, emitting no fragrance;—the second, the most beautiful of birds, yielding no song;—the third, the finest of trees, yielding no fruit. It has, not inaptly, been called a species of “adultery.” It characterizes a weak and superficial mind, ill qualifies it for honourable exertion, and peculiarly unfits its possessor for selecting brilliant subjects to exercise his fancy; or furnishing correct and sound materials to form and elevate the understanding.

To a judicious love of novelty, on the other hand, may we refer some of the pleasures we derive from contrast; the various changes of climate and seasons; the observance of manners and customs of nations; the charms of science; and the delights of poetry. Since, by directing the attention to a diversity of objects, the mind roves, as it were, in an enchanted theatre; imbibing rich and comprehensive ideas, that administer, in a manner the most vivid and impressive, to the organs of perception and taste. Directed to its proper end,—the enlargement of the understanding, by the acquirement of knowledge,—it conduces to the improvement of every art, and contributes to the perfection of every science.

#### DIFFERENCE BETWEEN LOVE AND ADMIRATION.

As the passion of legitimate love is engendered and confirmed by intimacy of connexion, so, on the other hand, the passion of admiration is awakened by distance, and kept alive by continual novelty. For these two passions,—so often confounded with each other,—are not more different in their origin, than in their results. What we love becomes more endeared to us by repetition; what we admire ceases to please us, when it ceases to be new. Thus is it with scenery. The vine in our garden, the oak that shades our cottage, the woods that shelter us from the north, are not more high, more shady, more neat, or more fruitful, than other oaks, vines, cottages,

and woods ; but, from long familiarity, they acquire a title to our preference, by the interesting associations with which they are connected ; and having acquired that title, we should be unwilling to exchange them for the most beautiful vale of the South, or the proudest mountain of the North. On the other hand, let us climb the triple Cader-Idris, Ben Lomond, or Ben Nevis ; and, after viewing with admiration their several wonders, let us inquire of our own feelings, if we do not look around for other objects to gratify our desires. Novelty once satisfied, admiration ceases ; and when we cease to admire, we become weary.

Such is the difference between love and admiration in scenery. The one, begetting tranquillity and content, requires no aliment ; the other, continually searching for food, engenders restlessness. Hence the poet, wandering among the rocks of Pelion, and the vales of Olympus, hails with pleasure the plains of Larissa, decked with all the riches of a fertile soil. The traveller, who has long been indulging in the more elevated scenery of the Grisons, feels himself relieved, when he enters the green valleys of Piedmont, and the extended vales of Tuscany ; and the white summits of St. Bernard, the glaciers of the Rhetian, and the wonders of the Pennine Alps, are exchanged, with satisfaction, for the calm and fertile meads of Novorese and Aosta.

Distance gives mysterious beauty to landscape, as it does to human greatness : and when we have quitted scenes, hallowed to our feelings by the moral treasures they possess, the greater the distance, the greater the pleasure we derive from a remembrance of them.

Admiration requiring something ever new to gratify its appetite, those objects, which excite the wonder and admiration of strangers, are viewed with indifference, bordering on frigidity, by the natives of the country, in which they are situated. Humboldt relates, that at Schaffhausen he knew



many persons, who had never seen the fall of the Rhine; and while at Santa Cruz, he could find only one person, who had ascended the Peak of Teneriffe.

Totally unconscious, and sometimes utterly unworthy of the beautiful country, in which they live, men of this kind require some one to point out to them the lovely scenes, by which they are surrounded; in the same manner, as many a nobleman of England, Germany, and Italy, know the value of their paintings and sculptures, only by the applause, bestowed on them by learned and enlightened strangers. They are the bodies of insects, buried in amber! Thus was it when Petrarch visited Rome, in the fourteenth century. While viewing the fragments of temples, the remnants of statues, the falling porticoes, the baths, the aqueducts, the tessellated pavements, and, above all, the gigantic ruins of the Coliseum, he was indignant to find, that the tribune Rienzi, and his friend Colonna, were alone conversant in the history of, and appeared alone to sympathize with, those noble and magnificent ruins. "No one," said he, "were more ignorant of Rome, than the Romans themselves."

#### MYSTERY IN LANDSCAPE.

SOME scenes there are, which acquire an increased interest, from being only partially revealed to us. Landscape has its secrets, as well as women. We must not see every thing at once; nor must we see every thing, there is to be seen. The rose, in full display of beauty, is not so captivating, as, when opening her paradise of leaves, she speaks to the fancy, rather than the sight. Thus the imagination, which so frequently borrows from Nature, repays her obligations, by giving additional grace and splendour to her beauties. In poetry, the light touches of Anacreon fire the fancy, in a much higher degree, than the minute descriptions of Ovid;—the nervous brevity of Lucretius defines more clearly to the mental eye, than all the profuse delineations of Cow-

ley: and the obscure image of death, in Milton, is even more horrific than the Ugolino of Dante.

The observation holds good in reference to landscape; and hence arises the cause, why straight lines are so peculiarly offensive; why landscape admits of no symmetry; and why Alpine views are not so agreeable for any length of time, as those, that are observed from the sides, or at the feet of high and woody mountains. Lakes must wind, and trees must hide, or the beauties of the finest scene will pall upon the sight. Had we the Venus de Medicis always unveiled before us, we should soon cease to be moved by the whiteness of her bosom, or the symmetry of her contour.

#### EFFECTS OF CONTRAST.

FROM novelty springs the pleasure, which is ever attendant on judicious contrast. The earth, and “all that it inhabits,” animals, birds, fishes, and insects; flowers, plants, trees, and rivers; the air, the clouds, the stars, nay, the whole universal region of infinity, are all one vast, one interminable tissue of decided contrast. So also are the feelings, the opinions, and passions of man; the form of his external frame, as well as the organic principles of his mind. In music and in painting; in architecture and mechanics; indeed, throughout the whole circle of the sciences and the arts, are the laws of contrast also acknowledged and confirmed. Hence is it, that, as in the formation of beauty, the most opposite colours are frequently employed, so in the architecture of governments, those constitutions, which present the most nicely opposed contrasts or balances, have universally been found to be the best in theory, and the most reducible to practice:—even the contrasts of contending interests, in a state, contribute to the proper administration of a government.

It is not a little remarkable, that Ferdinand, king of Cas-

tile, should have been sensible, in some measure, of the truth of this remark; as we may learn from his answer to those Castilians, who solicited him, to deprive the states of Arragon of their independence. This he refused to do; alleging as his reason, "that the equilibrium of power, enjoyed by the king and people, contributed to public safety; and that whenever the one preponderated over the other, ruin was the consequence to one, if not to both." And yet the benefits of these balances were neither observable to Tacitus nor Bonaparte. Tacitus was of opinion, that a constitution, consisting of three estates, could have no long duration<sup>a</sup>; and when La Fayette returned thanks to Bonaparte, for his liberation from the dungeon of Olmutz, the First Consul presumed to assert, that Mons. La Fayette had endeavoured to establish a solecism, in appointing a monarch, at the head of a republic<sup>b</sup>.

<sup>a</sup> Annal. iv. c. 33.—Cicero, however, speaks of the three estates with approbation.—De Republica, lib. ii.

<sup>b</sup> This is very well for a man who began his career in the midst of anarchy, and finished by establishing a despotism. But the British constitution might have taught him better grace, and a wiser argument. This constitution, founded, in the first instance, upon a passage of only five lines\*, it is our duty, not by words artfully adapted to the purpose of undermining its best principles, to protect:—each man in his sphere, and every man to the best of his ability: And, should necessity require, each man, peer as well as peasant, and peasant as well as peer, is bound to fight for it. The cheapest and most effective method of preservation, however, is to elect discreet and enlightened men to represent the country in parliament, and to pay them for their services. "I always thought any of the simple, unbalanced governments bad," said Mr. Fox, in his speech on the army estimates, Feb. 9, 1790. "Simple monarchy, simple aristocracy, simple democracy;—I hold them all imperfect or vicious; all are bad by themselves. The composition alone is good. These have been my sentiments always; in which I have agreed with my friend, Mr. Burke."

\* It is difficult to say too much in praise of these lines; and as language is scarcely able to express the admiration and the reverence with which they ought to be regarded, it would be well if they were inscribed in large capitals on every church, chapel, and house throughout the empire. "*Nullus liber homo capitur, vel imprisonetur, aut disseisiat de libero tenemento suo, vel libertatibus vel liberis consuetudinibus suis, aut utlagetur, aut exulet, aut aliquo modo destruat, nec super eum ibimus, nec super eum mittimus, nisi per legale*

Aware of the results of contrast, epic, dramatic, and pastoral poets are in the constant habit of exercising their skill in exhibiting them. Virgil and Sannazarius frequently contrast the labours of the mariner with the amusements of the husbandman and the shepherd. Claude understood this secret of affecting the heart; and the inscription of *Et in Arcadia ego*, in a picture of Poussin <sup>a</sup>, has been agreeably alluded to by the Abbé Du Bois, and described by De Lille in his "Man of the Fields." The original hint is from Virgil, who decorates one of his pastoral scenes with the rustic sepulchre of Bianor <sup>b</sup>.

In a picture of horror, some beautiful object should invariably be exhibited, on which the eye may be delighted to repose. Thus in a picture, painted by Moore, for the Earl of Breadalbane, at Rome, an eruption of Vesuvius is rendered peculiarly engaging by the introduction of the story of two brothers; one carrying his father, and the other his mother. And in Shidone's Massacre of the Innocents, the painter heightens the general effect of his picture by one of the simplest and most affecting of contrasts. Instead of representing the soldiers of Herod, in the actual commission of their horrible crime, he exhibits one of them, imparting the fatal tidings to a group of mothers; the terror and

\* "The sepulchral inscription," says Du Bois, "contains those few Latin words,—*Et ego in Arcadia*;' but this short inscription draws the most serious reflections from two youths and two young virgins, decked with garlands, who seem to be struck with their having thus accidentally met with so melancholy a scene, in a place where one might naturally suppose they had not been in pursuit of an object of sorrow. One of them points with his finger to the inscription, to make the rest observe it; whilst the remains of an expiring joy may yet be discerned through the gloominess of grief, which begins to diffuse itself over their countenances."

<sup>b</sup> Buc. ix. l. 59.

judicium parium suorum vel per legem terræ: Nulli vendemus, nulli negabimus, aut differemus rectum vel justitiam."—Magna Charta, c. xxix. There was only one error in this;—and that, I grieve to say, was premeditated. The commonalty were villeins: the resolution, therefore, applied only to those, who were *already free*. Those, who were slaves, and attached to the soil, remained in slavery still!

anguish in whose countenances and attitudes form a strong and heart-rending contrast to the exquisite serenity of the sleeping children. How much superior to the *Massacre des Innocens* even of Guido!—*Poussin*, also, has selected this subject for the exercise of his genius. In this picture he represents only one mother, and one child; and the shrieks of the mother are so violent as to frighten her friends away\*!

Some pictures have no resemblance in the figures, and yet have a unity of effect in the design; as *Carracci's Assumption of the Virgin*, and *Raphael's Transfiguration*. While others have a striking variety even in the expression of the same character; a quality for which *Julio Romano's Martyrdom of St. Stephen* has been much and most deservedly celebrated.

*Rubens* was a great master in this art; and *Parrhasius* appears to have attended so minutely to the subject of contrast, that he is said to have been able to delineate, in the countenance of one subject, firmness and fickleness; mildness and cruelty; bravery and timidity. In this, however, there appears to be more of poetry than of truth. In respect to poetical contrasts, no instances more affecting are to be found, than in *Virgil's* imitation of *Apollonius*<sup>b</sup>; in the *Hypsipyle* of *Statius*<sup>c</sup>; and in the *Danaë* of *Simonides*.

What a fine example, too, is that in *Lucan*, where he contrasts the fallen condition of his hero, after the battle of *Pharsalia*, with the happy state of his more prosperous fortune; when, at the head of the commonwealth, he was esteemed, by his party, the greatest general and the best citizen Rome had ever produced. “He, who had triumphed

\* Bell, of the *Martyrdom of St. Agnes*, by *Domenichino*:—“The serene and beautiful countenance of the saint is irradiated by an expression of rapt holiness and heavenly resignation infinitely touching, and finely contrasting with the terror and amazement, described with admirable skill and effect in the attitudes of the surrounding multitude.”

<sup>b</sup> *Argon.* iii. 743.

<sup>c</sup> *Theb.* vi.

at three several times," says Paterculus, "for conquests, in three different quarters of the world, and who had not only doubled the Roman revenue, but the Roman empire! The whole earth," continues he, "which had been small sphere enough for his victories, could now scarcely afford him a grave<sup>a</sup>."

Let us now turn to a contrast exhibited, in the British House of Commons on the memorable night in which the traffic in slaves was, by a vote of the House, declared to be for ever illegal, and the persons engaged in the trade for ever infamous. After many distinguished characters had delivered their opinions, the solicitor-general rose from his seat; and, after a long and argumentative speech, in which he took occasion to recapitulate, and to combat many of the objections, that had been urged to the measure, he concluded with an eloquent representation of the gratitude, the vote of the House would call from posterity; and of the happiness, which many of the younger members, who were present, would have in beholding, what they<sup>a</sup> had anticipated with all the generous ardour of youth, expressed by some of them in a corresponding glow of language, the benign effects of this measure upon the negroes, the whole property of the colonies, and the prosperity of the country at large. "When I look to the man, now at the head of the French monarchy, surrounded, as he is, with all the pomp of power, and all the pride of victory; distributing kingdoms to his family, and principalities to his followers; seeming, when he sits upon his throne, to have reached the summit of human ambition, and the pinnacle of earthly happiness: and when I follow that man into his closet, or to his bed; and consider the pangs, with which his solitude must be tortured, and his repose banished, by the recollection of the blood he has spilled, and the oppressions he has committed; and when I contrast those pangs of remorse with the feelings, which must accompany my honourable friend, Mr. WILBERFORCE, from this House, to his home; after

<sup>a</sup> Lib. ii. 40.

the vote of the night shall have confirmed the object of his humane and unceasing labours;—when he shall retire into the bosom of his happy and delighted family;—when he shall lay himself down in his bed, reflecting on the innumerable voices, that will be raised in every quarter of the globe to bless him;—how much more pure and perfect felicity must he enjoy in the consciousness of having preserved so many of his fellow-creatures, than the man, with whom I have compared him, on the throne, to which he has waded through crimes, through slaughter and oppression!”—No one, my friend, will be surprised, that the honourable member should sit down amid three distinct and universal cheers.

#### CONTRASTS OF SOVEREIGNS.

AT early morning, when we are observing images of rural happiness, and recalling to mind the pastoral and hunting ages, when the woods and glens echoed with the twang of the horn, or the reed of the shepherd, how melancholy do our reflections become, when, by virtue of association, we contrast them with a country, wasted by want, or depopulated by a successfully invading army! Let us illustrate the subject of contrast, as it affects the human race, and as it serves to show the wide and lamentable difference between man and man, by exhibiting a CONTRAST OF SOVEREIGNS.

Nothing more dreadful can be conceived, than the horrors, which ensued during the conquest, and after the subjugation of the Crimea, by Catherine of Russia. Ah! my friend, what a contrast do the consequences, arising from those fatal events, produce to the cheerful and happy scenes, we have the satisfaction of witnessing every day! Of the conquest let us say nothing; its consequences were too great for human sympathy to read without feelings of indignant horror. The fates of Ismael, of Warsaw, and of Prague, were scarcely less dreadful: and, as a suitable afterpiece to the fatal tragedy, after the desolation of towns and villages, without number,

75,000 Christians were expelled their country, of whom 50,000 perished in the deserts !

Although the waves of all the northern sea  
Should flow—for ages !—through thy guilty hands,  
Yet the same bloody stains would extant be <sup>a</sup> !

Now let us compare this conduct of the Empress Catherine, with that of the late Emperor of China. In the year 1782, the island of Formosa was visited by a dreadful calamity. A violent tempest raged for several hours ; the sea rose in mountains, and covered the whole face of the island ; sweeping away every moveable ; and leaving the shops, houses, and out-buildings, a confused heap of ruins. The crops were entirely destroyed ; and the unfortunate inhabitants reduced to beggary and want. When this terrible event was signified to the emperor, he wrote to his minister, Tsong-tou, the following letter :—“ I command you to get the best information you can, of the different losses, sustained by the inhabitants of the island ; and to transmit the particulars to me, in order that I may give them every assistance to repair them. My intention is, that all the houses which have been thrown down shall be rebuilt, entirely at my expense ; that those be repaired, which are only damaged ; and that provisions, and every thing, which the people stand in immediate want of, be supplied them. I should feel much pain, were even one among them to be neglected. I, therefore, recommend the utmost diligence, and the strictest inquiry ; as I am desirous, that none of my subjects should entertain the least doubt of the tender affection I have for them ; and that they should know that they are all under my eyes, and that I will myself provide for their wants.” The former of these sovereigns is usually called the Great : the latter has received no peculiar appellation <sup>b</sup>.

<sup>a</sup> Marston, Insatiate Countess.

<sup>b</sup> The above account reminds one of Antoninus, who, when Coos and Rhodes were destroyed by an earthquake, restored the buildings, and repeopled the islands. Vid. Pausanias, lib. viii. c. 44



Alas! what is the description of persons we dignify by the name of Great? For my own part, my Lelius, I have never insulted the virtues of William Penn, by admiring Alexander or Borgia; nor did I ever drop a tear of regret upon the tomb of the most celebrated warrior in Westminster Abbey. Those men, whom the generality of mankind call **HEROES**; and who have so often stained the hearths and the thresholds of palaces and cottages with native blood, fret a dangerous hour upon the public stage: thousands shout to them applauses; while the truly great, good, and illustrious, hide their faces with their robes, and wait a surer and a nobler recompense, than the honour or applause of man, in a distant, but in a far more comprehensive portion of the universe than this.

Since we are upon the imposing subject of greatness, let us call to our recollection the names of a few of those men, whom the writers of history designate **GREAT**. Doubtless they were the fathers of their country; and it will give you pleasure to reflect on the memory of so many excellent men: for greatness, of course, has reference to goodness; since the one and the other are the distinguishing characteristics of the **ETERNAL** himself. And it is not, for one moment, to be supposed, that historians have been guilty of such impiety to the Deity, or have been such traitors to the general welfare of mankind, as to call those great, who were only worthy of a public scaffold!

Every good man is not a great one, it is true; but every great one must, of necessity, be a good one: and yet, who are the wretches, whom historians exalt to the admiration of the world? Who are they, but Alexander and Antiochus and Mahomet and Frederick and Peter and Catherine and Charles XII. and Tamerlane, and a host of monsters, equally base and equally detestable? Shades of the immortal Phocion, Alfred, Piastus, and Stanislaus; in what ignominious society are your honoured memories associated! These—these, my friend, were men, who would have dignified the

lowest condition of life ; and whose names form, of themselves, the noblest epitaphs for royal sepulchres. As to Frederick ! —the following lines, written by that blood-stained monarch, prove too truly, that some kings are no more to be known by their poems, than they are by their proclamations.

See the world's victor mounts his car ;  
 Blood marks his progress wide and far ;  
     Sure he shall reign while ages fly !  
 No ! vanish'd like a morning cloud,  
 The hero was but just allow'd  
     To fight, to conquer, and to die.  
 And is it true, I ask with dread,  
 That nations, heaped on nations, bled  
     Beneath his chariot wheel ;  
 With trophies to adorn the spot,  
 Where his pale corse was left to rot,  
     And doom'd the hungry reptile's meal ?  
 Yes ! Fortune, wearied with her play,  
 Her toy, this hero, cast away ;  
     And scarce the form of man is seen.  
 Awe chills my breast ; my eyes o'erflow ;  
 Around my brows no roses glow ;  
     The cypress mine, funereal green !

So much for the “serpent's tongue and crocodile's tears” of this detested man ; whose mother, like what is fabled of the pelican, seems to have fed him from her veins, instead of her bosom.

How different from the character of Simon, king of Judea ! While Syria was desolated by wars, the Jews, in the reign of Simon, lived in ease and tranquillity : every man enjoyed the fruit of his labours ; and every man, sitting under his own fig-tree<sup>a</sup>, augmented his private felicity, by dwelling on the flourishing state of his country.

As to the science of government, it is like that of geology,—still in its infancy ! For the utmost, that governors have hitherto done for the major part of mankind, has been to “form men for governments, rather than governments for men ;” and being both priestly and military, the art of legis-

<sup>a</sup> Maccabees.

lation, if it ever revive again, must rise out of the ruin of lawyers, petty magistrates, and time-serving representatives.

Unlimited power is the mental pestilence of many men's idolatry. It is one of the scrophulas of the human mind. In the place of that deep, sagacious, and combining mind, so necessary to constitute a great statesman, theirs prompts them to draw outlines of conquests, which at length finish in the acquirement of an empire in which to build the sepulchre of liberty. Such was the ambition of Rome in the time of the Cæsars. "When the enemy is rich," said Galgacus to the Caledonians, "the prize for which the Romans fight, is wealth:—when poor, it is ambition. Neither the east, nor the west, is sufficient for them. They covet the poverty, as well as the wealth of the world; and with equal appetite. Murder and pillage they dignify with the name of government; and where they have made a solitude, they proclaim to the world, they have established peace." These very Romans, however, met the fate, they had, for so many ages, entailed upon the rest of the world. They were not like the Psylli of antiquity, who, presuming to make war upon the wind, because it had dried up their fountains, were overwhelmed in the sands, and perished; but they perished at home: leaving the glory of their republican forefathers to cover the ignominy arising out of their vices and crimes.

And yet, perhaps, the cruelty of a conqueror is less to be admired, than his impertinence! Tamerlane, one of the greatest robbers the world ever saw, presumed to punish the smallest theft, that was committed in his own camp. Charles the Twelfth, too, practised the same rigour. A peasant one day having thrown himself at his feet, and complained of having been robbed by a grenadier; the king ordered the soldier into his presence. "And have you, indeed, robbed this poor man of a dinner, which he had provided for himself and his family?" sternly inquired the king. "I have," answered the soldier. "But in doing so, I have not treated

him so badly, as your majesty has treated Augustus: for while I have robbed this man only of a dinner, you have robbed Augustus of a whole kingdom !”

Charles the Twelfth, Frederic of Prussia, Napoleon, and indeed all other warriors, seem to act upon the principle, lately allowed, of wager of battle <sup>a</sup>. It were the most difficult of all difficult conquests to charm such monsters into men ! And what do they get by their tyranny, their rapine, and their extravagance ? Read the letter of Phalaris, one of the worst tyrants that Sicily, the nurse of tyrants, ever groaned under. “ After no small pains to obtain a knowledge of mankind, I am of opinion, ~~that~~ the Lybian deserts, or the wild dens of Numidia, are infinitely preferable to a habitation among men. And I account it more safe to sleep among lions, and to crawl with the reptiles of the earth, than to live with them <sup>b</sup>.”

What a noble and dignified employment it would be to live in the exercise of a power, and a will, to administer to the comforts of an honourable people ! To drop manna in their fields ; to awaken a sense of charity and felicity, by uniting profound policy to genius ; and thereby shedding the sunshine of glory over a useful life. Happy,—pre-eminently happy,—shall we account ourselves, when there shall arise among the nations a prince, formed in the schools of Plato and Fenelon ; who shall say to his family, his friends, his

<sup>a</sup> Trial by wager of battle was common among the ancient Germans <sup>\*</sup>, the Burgundi <sup>†</sup>, and the Swedes <sup>‡</sup>. William of Normandy introduced it into England : it was practised in the reign of Elizabeth <sup>§</sup>, and the law allowing its efficacy is still unrepealed. Our legislators, therefore, still countenance the plea of its first adoption ;—viz. that Heaven will at all times protect the righteous, and give victory to him to whom victory is due ; and that, too, in direct opposition to the Christian acknowledgment, that the race is not always to the swift, nor the victory to the strong. <sup>b</sup> Phal. Epist. xxxiv.

<sup>\*</sup> Paterculus, Hist. lib. ii. c. 118.

<sup>†</sup> Selden.

<sup>‡</sup> Stiernh. de Jure Sueno. i. c. 7.

<sup>§</sup> 1631—1638. Comment. b. iii. ch. 22.—Dante allows its efficacy.—De Monarchia, p. 51.

subjects, and the world, "Hitherto ye have felt little of the comforts of life! Your years have been full of trouble; your youth was wasted in suffering; your manhood in contentions; but your age shall be spent in repose. The worst passions of the human heart have been too long in conspiracy against the nobler ones: you shall now have not only respite, but tranquillity. Feed your flocks and prune your vines: the corn you sow, no one but yourselves shall reap: give yourselves up, therefore, to the milder and far more manly occupations of life; since I am a king, that idolize true glory; and, therefore, love peace better than war."

In the relative estimate of ability mere warriors are mere emmets. In an army of twenty thousand, not less than two thousand would make good generals, if they had the opportunity. But, as to *pre-eminent* statesmen! There is not one born in five centuries. "The world is undone," says Sir Wm. Temple, "by looking at things at a distance." The virtues of statesmen are courage, disinterestedness, humanity, justice, magnanimity, and a love of their country. Warriors! Let them die, and let them be forgotten. Holding up the head of Medusa, as it were, before the gaze of prostrate nations, they are unknown in the great volume of wisdom. Nature recognizes them, as she does the serpent and the alligator. They are discords in this world of harmony; and, converting a land of honey into a land of tears, they are deformities in this universe of beauty. We will shed no tear in honour of their memories; nor will we plant one rose, jessamine, or ivy, over their monuments.

History, as it is usually written, is, after all that can be said in its favour, a most disgusting tale for human patience! A mere recital of the origin of wars; their calamities; their progress; their boyish beginnings, and boyish terminations. When a Persian minister was advising his monarch not to wage war for the sake of a province, which would never be of any service to him, the king replied, "It certainly is of no

use ; but it is an ornament !” And when Nadir Shah, who was of low origin, claimed for his son a princess of the house of Delhi, he was required to give his pedigree for seven generations. Nadir said to his ambassador, “ Tell them that my son is the son of Nadir Shah ; the son of the Sword ; the grandson of the sword ; the great-grandson of the sword ; and thus continue, till you have claimed a descent not only of seven generations, but seventy.” As to modern wars ! They are as vulgar and as pitiful in their origin as all the rest.

Lord Kaimes—for the most part so wise and so intelligent,—has a reflection curiously wild and mischievous. “ Perpetual war is bad,” says his lordship ; “ because it converts men into beasts of prey. Perpetual peace is worse, because it converts them into beasts of burden.” What a monstrous position is this ! A position to which his lordship seems to have been seduced merely for the sake of forming a sonorous climax. No ! Bad as it is to be a beast of burden, it is better, far better, to be a beast of burden, than a beast of prey. At least, such a beast of prey as man is, when he becomes such. But perpetual peace has no such crime to answer for. In Europe, perpetual peace has never yet been tried : where it has, as among the Loo-choos, the result has been not less fortunate to the inhabitants, than it is beautiful to the imaginations of those who never have enjoyed it. But the time seems to be approaching, though in a complicated line, in which admiration for warlike enterprise will melt into vapour, like the bubble, which excited it. The world may yet constitute one great vineyard : hence warriors may meditate with awe and repentance, when they reflect that Alva, after murdering many thousands, received his only sustenance, at the close of life, from the breast of a woman !

## HEROES AND LITERATI.

IN the estimate of the happiness, which attends others, we are too apt to judge of its effects by the standard of our own feelings ; and to consider that man happy or miserable, who dissents, or complies, with our tastes, our manners, and our opinions. Admirably was it observed by Epictetus, that we ought not to consider, who is prince, or who is mendicant, but who acts the prince or beggar best. To those, whose unbounded desires have never been curbed by prudence or virtue, how vain will appear the philosophic spirit of Adrian, who calculated those years, which he passed at the Villa Adriana, as only belonging to life ; or that of Corcutus, son of Bajazet the Second. Upon the death of Mahomet, Corcutus was, by the unanimous consent of the army and nobility, elected, after various struggles, in preference to his father. Upon Bajazet's arrival at Constantinople, however, he resigned the imperial purple, and retired, with a yearly pension, to the government of the delightful provinces of Lycia, Caria, and Ionia, where he lived, free and content, in the quiet studies of philosophy. " I esteem it," said he, in an oration to his father, " unbecoming the resolution of a calm and settled mind, to pant for those worldly possessions ; when, in the sweet meditations of heavenly things, my ravished mind is feasted with objects of far more worth and majesty, than all the kingdoms and monarchies in the world."

And now, my Lelius, perhaps you will pardon a few remarks upon the comparative pretensions of those men, who have the power of acquiring for themselves a splendid immortality ;—statesmen, heroes, and literati ! Of these, the two first are dependent on the last for their eternity ; the last are dependent only on themselves. For who would have heard of Grecian, or of Roman heroes and statesmen, had such men as Herodotus and Thucydides never existed ; or if there had

not been a Polybius, a Sallust, a Livy, or a Tacitus? Illustrious deeds lose half their value, unless they are recorded by men, who can give them life and remembrance. When we meditate on the memories of Charles of Spain and Frederic of Prussia; or on the names of Suwarrow and Napoleon, with what disgust do we trace their routes by the stains of purple, which discolour the fields! And with what horror do we recognize their effigies, by hearts cased with mail; eyes prominent with military lust; and ears, fingers, and bosoms, dropping with blood! The outcast, who beheaded Mary of Scotland, was not so vile, so worthless, and detestable.

Statesmen—ossenced warriors!—Men, who, gliding through an avenue of courtiers, frequently palsy the energies of a whole people; and with all the cowardice of security, devote provinces to destruction with a stroke of the pen; and depopulate whole nations without drawing a sword! I speak not of such men as Solon, Sully, Bernstorff, Colbert, or Chatham; men, who, having a beauty and a grandeur in all their sentiments, were the pride of their respective nations, and the glory of the whole earth!—But of \* \* of \* \* and of \* \*.

When we speak, or think, of such men as these, (for the weakness of human nature permits us not to guard our thoughts against sometimes thinking of such men, any more than our eyes are privileged against disgusting objects in the streets), our thoughts wear the character of disgraceful uniformity. The same moral disgust affects us, whether we speak of Catharine of Russia, or Catharine de Medicis;—of John of England, Alva of Spain, or Philip of France. Associating Cæsar with Borgia, \* \* \* with Sejanus, and \* \* \* with Alvarez de Luna, who would not prefer the silence of the most obscure hamlet of the Hebrides, to the ignominious immortality of such creatures as these? Men and women, towards whom history will operate as a perpetual



gallow-tree ! Men and women, who made all others " beautiful to look upon."

Warfare of defence alone is justifiable. The rest is infamy : and the man who urges it, proclaims it, or assists in it, be he prince, minister, or counsellor, is entitled to the united hisses of an injured world.

But who are those, niched in the eternal amphitheatre, who live from age to age, and who, to the utmost limits of time, will charm and instruct, not only a nation, but a world ? Who are those, of whom enlightened men are speaking every hour ? Who are they, who walk with us, accompany us in long journeys, advise us in secrecy, and reprove us without a frown ? Who are they, who dry the tears of the widow, and cheer the bosoms of the wretched ? Whose birth-places do we visit with sympathy and delight ? Over whose tombs do we bend with all that fascinating awe, with which a Tasso would pause among the ruins of a venerable temple ? Who teach us to derive happiness from ourselves ; and thrill us with all those delicate emotions, of which our nature is susceptible ? And to whom—hear it, ye vulgar!—to whom do kings and warriors, and statesmen, look for consolation, when they are foiled, defeated, and disgraced ? To whom, but to men of learning, talents, and genius :—men, who possess the power of imparting all the colours of the rainbow to the dull mosaic of a spider's web :—men, who glide through life unobserved and unknown ; whose merits are only acknowledged in death ; and whose coruscations are allowed only to emanate from the grave :—Men, whose memories live, not on pillars, on monuments, or on obelisks ; but in the bosom of every amiable and enlightened man : whose images are multiplied, in proportion to the extension of the human race ; and whose honourable names are echoed with rapture, even through the universe.

By fairy hands their knell is rung ;  
By forms unseen their dirge is sung ;

There Fancy comes, at twilight grey,  
 To bless the turf, that wraps their clay;  
 And Pity does a while repair,  
 To mourn, a weeping pilgrim, there.

After the expiration of several ages, the Portuguese have at length attempted to cover the ignominy of their forefathers, by erecting a monument over the ashes of Camöens. Illustrious shade! rise from thy bed of earth;—pulverize the monument;—and strew it to the winds!

#### CONTRASTS THE SPRINGS OF OUR HAPPINESS.

CONTRASTS are the springs of our happiness. Without a knowledge of the muriatic, we should be ignorant of the sweet; without the sweet, we should be incapable of the pungent. Had noon no excess, we should never enjoy the temperature of evening; were there no darkness, we could never appreciate the value of light: without labour, who could be sensible of the enjoyments of rest? and were we not sometimes visited by pain, where would be found the captivations of pleasure? Such is the organization of man. That we could have been formed in a manner to have a continual appetite for enjoyment, without any of the contrasts arising from vicissitude, is as certain, as that we possess a general appetite for food, even though we feel no pain from partial hunger, or from temperate thirst. But it has pleased the Eternal thus to frame us. He has decreed, also, a temporary success to vice, and a temporary depression to virtue. Regardless of the means he employs, the VILLAIN prospers! He rolls in wealth, and becomes the petty despot of his village; the Napoleon of his neighbourhood. His will is his logic; power is his mistress; and money his god. He dies! unpitied, unlamented, he is almost hissed and hooted into his grave. The hatred of his relatives is signified by the nettles growing over his monument; and the joy of the poor is the best epitaph he deserves.

The GOOD MAN, on the other hand, frequently pines from

day to day. His efforts are unavailing : to him industry brings no harvest of profit : every object he touches crumbles into ashes ! Weary and fainting, he droops into the midnight of the grave ; after having borne, with meekness and resignation,

—— The strife of little tongues,  
And coward insults of the base-born crowd.

His body consigned to the earth, his friends weep over his monument ; and lament the hard destiny of a man, adorned with all the embellishments of education, and animated with all the impulses of virtue. They look at each other, in all the amiable ignorance of grief ; and appear to anticipate the unanimous question, whether, indeed, there is an all-governing Providence ! In the mean time, the soul of their friend has separated from its tenement of clay ; it has passed through its aural state ; and has awaked to landscapes of matchless beauty, and to scenes of endless happiness.

As a knowledge of the mechanism of the visual organ affords no conclusive explanation how visual sensation arises, so, though we are conscious of the goodness of our original, yet are we no more permitted to fathom the purposes of our Creator, than the meanest soldier of an army is permitted to know the secrets of his general. Continual movements are ordered without any visible design ; long and weary marches are made in the dead of night ; fortresses of little apparent importance are invested ; he breaks down bridges ; moves along narrow defiles ; animates his troops at one time, while he restrains their impatience at another. Wild and angry conjectures, ceaseless murmurs, and innumerable complaints, are echoed through the camp. The moment, however, at length arrives. The trumpet sounds ; the signal is given ; the charge is made. It is irresistible ! The place, the time, and manner, having been well chosen. The ranks of the enemy are broken ; thousands join in the pursuit ; the notes of victory sound from hill to hill ; murmurs, and conjectures,

and complaints, all are at an end ; the whole design is cleared up ; every one gives himself to joy ; every one celebrates and resounds the praises of his general.

#### ANALOGIES BETWEEN PLANTS AND ANIMALS.

As there are in Nature many contrasts, there are, also, many resemblances, though there are no likenesses. Some of these resemblances constitute the best media, by which the several portions of Nature may be associated, or contrasted, with each other. The sciences become simplified by this method. Since illustrations of excursion, if the term may be allowed, impart beauty to strength, colour to form, variety to monotony, and render more evident Nature's unison of systematic accordance. The perfume of the citron, for instance, may be imparted to less favoured fruits, by infusing its essence into the sap of their roots.

Plants claim some affinity with animals. The stalk of the former resembles the body of the latter ; the root the stomach ; the bark the skin ; the pith the marrow ; and the juice the blood. Like animals, too, plants are subject to a great variety of disorders. They imbibe air and moisture by their leaves ; and food by their roots ;—both being transubstantiated into their own substance : as theirs is afterwards employed in the structure of animals :—for the entire frame of animated being derives its form and its consistence from vegetable organisations.

Some writers confound sensation with the power of motion : and if no motion is perceived, they cannot imagine the existence of sensation. Oysters have no more the locomotive power than thistles ; and they can no more forsake the beds, in which they are deposited by the tide, than fishes can swim without water, or birds and insects fly without air. Vegetable sensation, however, is not animal sensation ; and it is no superficial mode of supporting this argument to observe, that, as Nature has given compensations to all, she would never

have ordained so cruel a result as animal sensation to plants, without giving in return the power of defence. A few plants, it is true, seem to be endued with this faculty: some by the noxiousness of their qualities; and others by the peculiarity of their structures: as the nettle, the thistle, the noli me tangere, the thorn, the rose, the holly, the kamadu of Japan, with the deadly nightshade, and other poisonous plants. Yet these plants, armed as some of them are against attacks, and as others are against animal use, support innumerable insects. Some plants open their petals to receive rain: others avoid it. Some contract on the approach of a storm; and others at the approach of night; while some expand and blossom only to the evening air. Near the Cape, certain flowers form a species of chronometer. The *Moræa unguiculata*<sup>a</sup> and *undulata* open at nine in the morning, and close at four; the *Ixia cinnamonea*<sup>b</sup> opens at the time the other closes; and sheds a delicious perfume during the night. The Mexican marvel of Peru<sup>c</sup> also closes at four.

The stamina of the flowers of sorrel thorn are so peculiarly irritable, that, when touched, they will incline almost two inches; and the upper joint of the leaf of the *Dionæa* is formed like a machine to catch food. When an insect, therefore, settles upon its glands, the tender parts become irritated; the two lobes rise up, grasp the insect, and crush it to death. The sensitive plant shrinks back and folds its leaves upon being touched, after the manner of a snail; and a species of the *hedysarum* of Bengal has its leaves during the day in continual motion; on the approach of night these leaves sink from their erect posture and seem to repose. Nor is this motion confined to the time of being in full perfection; for if a branch is cut off and placed in water, the leaves will, for the space of an entire day, continue the same motion; and if any thing is placed to stop it, no sooner is the obstacle

<sup>a</sup> Bot. Mag; 712.

<sup>b</sup> *Hesperantha*, *ibid.* 1054.

<sup>c</sup> *Mirabilis dichotoma*.

removed, than the plant resumes its activity with greater velocity than it did before ; as if it endeavoured to recover the time it had previously lost.

Mons. Descarnet <sup>a</sup> and other writers suppose, that this irritability is ordained by Nature for promoting generation. As the motion is constant during the day, this reason is insufficient : unless we can suppose, that the organs of generation are in a constant state of irritable excitement. But these instances are exceptions to the general rule, and form links serving to connect the sensation of vegetables with those of animals ; for it is not unreasonable to suppose, that plants may differ in sensation as well as in appearance ; and that trees, shrubs, flowers, and roots, may have distinct gradations of sensibility. They eat, drink, and sleep ; secrete, transpire, and have their dying moments, like other organized living bodies ; they have, therefore, doubtless, not only their share of inconveniences, but a positive sense of pleasurable existence.

The plane-tree exhibits the power of exercising a sagacity for securing food, not unworthy of an animal. Lord Kaimes relates, that among the ruins of New Abbey, in the county of Galway, there grew, in his time, on the top of one of its walls, a plane-tree, upwards of twenty feet in height. Thus situated, it became straitened for food and moisture, and, therefore, gradually directed its roots down the side of the wall, till they reached the ground, at the distance of ten feet. When they had succeeded in this attempt, the upper roots no longer shot out fibres, but united in one ; and shoots vigorously sprang up from the root, that had succeeded in reaching the earth.

The island of St. Lucia <sup>b</sup> presents a still more curious phenomenon in the animal flower. This organisation lives in a large bason, the water of which is brackish. It is more brilliant than the marygold, which it resembles. But when the hand is extended towards it, it recoils and retires, like a

<sup>a</sup> Annales de Chimie, No. 86.

<sup>b</sup> Phil. Mag. vol. li. p. 152

snail, into the water. It is supposed to live upon the spawn of fish. Some caterpillars in China burrow in the ground, at the approach of winter, to the roots of plants, and fasten there. Hence for many ages<sup>a</sup> it was supposed, in that country, that it was a worm in summer and a plant in winter. Humboldt, in sounding the channel between Alegranga and Clara Montana<sup>b</sup>, brought up a substance, of which he was unable to determine whether it was a sea-weed or a zoophyte; for it exhibited no sign of irritability, even on the application of galvanic electricity. He supposed it, therefore, to occupy the space between the vegetable and zoophyte kingdoms.

Some years since, a lady resided in a small village in the county of Carmarthen, whose conversation was distinguished by an unusual degree of elegance. She was a little disordered in her mind; a malady, which was supposed to have originated from an attachment to the late Sir W. Jones. This derangement, however, was partial; being chiefly exhibited in her eating little or nothing but herbs; in walking on high pattens in the midst of summer; in holding a rod, six feet high, in her hand by way of walking-stick; and in fastening a large muff beneath her bosom with a leathern strap. "I am convinced," said she to me, one day, as we were walking on the borders of the Towy, "I am convinced that these mosses, on which we are now walking, have sensation: for last night I put some of them into a glass among other flowers; and this morning I find them much more lively in appearance, than when I plucked them from their parent roots. I have no doubt, they derived comfort from the delicious perfumes of the violets, which the glass contained; as well as from the water, in which I put their stalks."

This idea, extravagant as it may appear to some, does not appear equally so to me; for that some flowers thrive or fade in proportion to the assimilation of plants, near which they grow, I have had many opportunities of observing; at first

<sup>a</sup> Thunberg, vol. iii. p. 70.

<sup>b</sup> Voy. Equinoct. Regions, vol. i. p. 85.

with doubt, but at length with an assurance amounting to conviction.

Some of the ancients imagined vegetables to have souls, distinct from their bodies ; and the priests of Siam extended to them even the principle of transmigration and immortality. Some have even regarded them as deities. The Egyptians worshipped the lotus, and a veneration for plants prevailed formerly in Peru. Virgil <sup>a</sup>, in the height of poetical excursion, has given plants the power even to speak ; a figure sufficiently extravagant ; and yet it has had the honour of captivating no less poets than Tasso <sup>b</sup>, Ariosto, and Spenser <sup>c</sup>.

There is only one species of the tamarind-tree ; and that is a native, not only of Egypt, Arabia, and Hindostan, but of America. Of the Barringtonia, also, only one species has yet been discovered ; and that is equally indigenous in China and Otaheite. These, and other instances, would seem, at first view, to confirm an opinion, generated by Linnæus, *viz.* :—that plants were originally created with a power of producing their own species only, without any admixture of kinds ; and that they will continue so to procreate to the end of time. Subsequent experience, however, has proved, that the farina of one plant, fecundating the pistillum of another, produces varieties capable of procreating sons and daughters ; as well as the different plants of which they were themselves composed. New plants, also, are created by engrafting. The bergamot citron, for instance, was produced by an Italian having accidentally engrafted a citron on the stock of a bergamot pear. From this plant is distilled the essence of bergamot.

Some animals have an analogous origin. Foxes will copulate with dogs ; horses with asses ; pheasants with turkeys ; and the whole tribe of pigeons came originally from the stock-dove. The cassian bears so great an affinity with the rollers, toucans, and orioles, that it is reasonable to suppose it to

<sup>a</sup> *Æn.* iii.

<sup>b</sup> *Jer. Lib.* xiii. st. 41.

<sup>c</sup> *Færic Queene*, c. ii. st. 30.



have originally sprung from an union between some of those birds. The lama proceeded from the guanaco, with which it is still observed to herd: and though some suppose the domestic goat to be descended from the ibex, or the caucasian, Buffon is perhaps justified in believing, that all the goat genus proceeded originally from the wild goat and chamois antelope.

Plants produce not only plants, but they are mothers, as it were, to innumerable insects; almost equally invisible to us as to them. Myriads live and die upon the small capacity of a rose leaf! In the flowers of thyme, St. Pierre, through a small microscope, noted what he calls flagons, from which seemed to flow ingots of liquid gold. But had he put a few leaves of the same plant into a glass of pure water, he would have beheld, within the short space of five days, in a single globule, millions of animalcules of infusion; darting, turning, and swimming with a celerity, animation, and velocity, that baffle both the eye and the judgment. Almost equal results may be observed in the infusions of barley, oats, wheat, pepper, and bay-leaves. At Batavia, if a glass of water is taken out of the canal, in a few hours <sup>a</sup> a mass of animated matter is seen moving in endless divisions and subdivisions, and with a most astonishing celerity.

The arctic raspberry is so diminutive a plant <sup>b</sup>, that a phial, capable of holding only six ounces of alcohol, will contain not only its fruit and its leaves, but its branches. The smallest of birds in Europe is the golden-crested wren; the smallest in America is the humming-bird; while the most diminutive of all quadrupeds is the pigmy mouse of Siberia. But the number of these animals is comparatively small. The astonishing increase of insects is caused by the short period intervening between impregnation and parturition. In the human species, the period is nine months; and yet the power of progressive numbers is so great, that it has been calculated,

<sup>a</sup> Barrow, Cochin China, 231, 4to.

<sup>b</sup> Clarke, Scandinavia, 459.

and with truth \*, that, at the distance of twenty generations, every man has not less than 1,048,576 ancestors; and at the end of forty generations, even the square of that number; viz. one million millions.

The fructification of plants is exceedingly curious. Among insects, one female is married to a multitude of males; among quadrupeds, polygamy chiefly predominates; but among plants, the polyandrian system prevails almost universally; one female having often more than twenty husbands, attended by two remarkable phenomena:—1st. That no plant, tree, shrub, or flower, has yet been discovered, in which the corolla has eleven males. The number eleven, indeed, seems to be totally unknown in botany. 2ndly. That, out of 11,500 species of plants, enumerated in the first thirteen classes of the Cambridge collection, there is not a single hermaphrodite plant, in which the females exceed the males. The females of some flowers depend upon the wind, others upon insects, for their impregnation; since the pollen of the male is wafted to the stigmata on the wings, the thorax, the abdomen, the proboscis, or the antennæ of those flies, wasps, bees, and other insects, that rob them of their nectar.

But some plants, even of the most general classes, produce seeds without receiving pollen from the male. Hens, in the same manner, lay eggs without being visited by the cock: but seeds, thus formed, will never fructify; nor will eggs, thus laid, produce living animals. Some plants, too, grow upon other plants. The misseltoc rises out of the oak and the apple; and the mountain ash frequently springs from a berry, deposited by a bird in the chink of a yew-tree. The American *loranthus* climbs the *Coccoloba grandiflora*, and other high trees, in Jamaica, Hayti, Martinico, and Barbadoes; and its roots, like ivy, fixing firmly to their bark, like other parasitical plants, they borrow nourishment from the trees to which they cling. There is a mushroom which grow

\* Blackstone's Comment. b. ii. ch. 14, p. 204.

on the upper extremities of the white pines of Canada ; and in the forest of Geltsdalo, the Earl of Carlisle has an ash, an alder, and a mountain ash growing out of the same solid trunk.

Here, too, we may note some resemblance with the manners of birds and insects. The cuckoo lays its eggs in the nest of a hedge-sparrow ; the long-eared owl lays its eggs in the old nest of a magpie ; and the hornet-fly deposits hers in the cells of an humble bee. Some birds, as the American goat-sucker, make no nest at all ; but drop their eggs, as many fishes shed their spawn, careless what becomes of them. Birds, however, are for the most part assiduous in their parental duties. Some plants bear analogies even with these : the tamarind closes upon its fruit, when the sun has set, in order to preserve it from the dew ; and in Ceylon and in Java there is a plant \* remarkable for having a small vegetable bag attached to the base of its leaves. This bag is covered with a lid, which moves on a strong fibre, answering the purpose of a hinge. When dews rise, or rains descend, this lid opens ; when the bag is saturated, the lid falls, and closes so tightly that no evaporation can take place. The moisture, thus imbibed, cherishes the seed, and is gradually absorbed into the body of the plant. Sharks permit their young ones to retreat, in times of danger, into their stomachs ; and there are some land animals, also, that possess the power of resisting the action of the gastric juice.

Some flowers are even viviparous ; but I know of none that bear even a distant relation to the toad ; which impregnates the eggs of the female as they issue from her anus. The potatoe, on the other hand, claims a peculiarity, on behalf of vegetables, not unworthy of observation. It produces more abundantly from a small portion of its fruit, than from the seed itself. There is nothing in animals associating with this. Some plants, too, have not even so much as a root.

\* The *Nepenthes distillatoria*. Voy. Cochin China, 189, 4to. Vid. Jacquin, *Flora Austriaca*, 73. 77.

The *fucus natans* and the *conferva vagabundi*, for instance, swim on the surface of the sea like a nautilus. They may, therefore, not inaptly be styled plants of passage. The former swims upon the grassy sea; and the latter among the estuaries of Carnarvon and Merioneth, and not unfrequently in Milford Haven. Some plants may, also, be propagated by being engrafted or inoculated. Thus by inoculating one tree with the buds of others, several fruits may be made to grow upon one tree. Engrafting is performed either by insinuating a bud or scion into the stock, into the rind, into the bark, between the rind and the bark, or into the root itself.

In general economy, the internal structure of viviparous and oviparous animals are different; but in serpents the conformation of both is the same. In the leech there seems to be no passage, by which it can eject the blood it has taken into its body. It will remain clotted, but not putrified, for months; and little altered either in texture or consistence. It probably exudes by the medium of pores.

Insects have no bones:—their blood is not red:—their mouths open lengthwise:—they have no eyelids:—and their lungs open at their sides. They seem to have the capacity of hearing, but they have no ears. Lizards, also, exhibit remarkable phenomena. They are neither beast, fish, bird, serpent, nor insect; and yet, in some measure, they share the natures of them all. Some are viviparous, like beasts; as the *Lophius piscatorius*;—others oviparous, like birds: some shed spawn like fishes; some have teeth like serpents; and others none, like many insects. •

Some plants bear fruit on the backs of their leaves: as spleenwort, maidenhair, fern, brake, pepper-grass, and many species of moss. After the same manner, the Lapland mar-mot, the spider, and the American scorpion, carry their young upon their backs, wherever they go, in case of alarm. The monocus insect carries its young on its back even in the

water; but the Surinam toad exhibits a still more wonderful phenomenon:—its eggs are buried in the skin of its back. When the animals, enclosed in those eggs, burst from their shells, the mother is seen crawling, with her family riding on her person; some still in the egg; others just emerging out of it; and some clinging to various parts of her body. In animals an abundant supply of food tends to early production; but in vegetables, the more scanty the nourishment, the earlier will a plant propagate its kind.

## ELECTRICAL AND OTHER AFFINITIES, &amp;c.

AFFINITIES of electricity may be traced in marine substances, in insects, vegetable oils, and mineral essences. In 40 degrees 30 minutes south of the Line<sup>a</sup> are seen a multitude of minute sea animals, emitting colours equal to those of the most brilliant sapphires and rubies. When observed by candle-light, they appear of a pale green. In the Gulf of Guinea, ships seem frequently to sail, at night, in a sea of milk<sup>b</sup>; a whiteness, which is occasioned by pellucid salpæ, and crustaceous animals of the scyllarus genus, attached to them. Other oceans contain a particular species of sea anemones, so brilliant, that the terms white, carmine, and ultramarine, are<sup>c</sup> insufficient to express their beauty. In the River St. Lawrence<sup>d</sup>, luminous appearances are caused by a vast number of porpoises darting and crossing each other with great velocity. Star-fishes, also, float on the surface of the sea in summer, and emit light like phosphorus. By land these luminous appearances are far from being unknown; though in instances more detached.

When Misson<sup>e</sup> was in Italy, he observed the hedges,

<sup>a</sup> Cook.<sup>b</sup> Tuckey, p. 48, 4to.<sup>c</sup> Abbé Dieguemarre, Phil. Trans. for 1773, art. 37.<sup>d</sup> Aubery's Travels in Amer. vol. i. p. 26.<sup>e</sup> Misson's Travels, vol. ii. p. 234.

bushes, fields, and trees, covered with innumerable flies (*lucicole*), which gave great splendour to the evening air. The fulgoria candelaria, and the diadema, give equal brilliancy to many parts of China and India. In the Torrid Zone, also, countless multitudes of phosphorescent insects,\* fly in all directions, and give light to groves of palms and mimosas. The elata noctilucus of South America emits a light so brilliant, that ten of them are equal to the effulgence of a candle: while the Peruvian fulgoria, having a head nearly as large as its entire body, is so luminous, that four, tied to the branch of a tree, are carried, near Surinam, to guide travellers by night. Light is emitted, also, by dead plants, and rotten carcasses: while sulphuric acid, if mixed with water, emits a heat more violent than even boiling water.

Under the influence of fire, coal elicits a red flame; jet a green, and amber a white one. The Siberian topaz becomes white; the Brazilian topaz red; the chrysolite fades of its green; and Oriental sapphires, from a deep blue, become so brilliant, that they are frequently taken for diamonds. At Anciliff, in Lancashire, there is a well, the vapour of which is so impregnated with sulphur, that, by applying a light to it, it burns like the flame of spirits. In the Grotto del Cane, on the road from Naples to Puzzuoli, carbonic acid gas exists in a state of purity, unmixed with the atmosphere. It rises, however, only three feet from the bottom of the grotto; so that a man may enter the cave without danger. But if an animal is held to the floor, for a short space of time, it loses all appearance of life; a state, however, from which it soon recovers if it be thrown into the adjoining lake. A torch, taken into this cave, blazes with brilliancy; but if held within three feet of the floor, it becomes immediately extinguished. In Germany there is an odoriferous plant belonging to the Decandria monogynia class and order, which blossoms in June

\* *Lampyris Italica*, *L. noctiluca*.

and July; and which, when approached of a calm night, with a candle, becomes luminous: this arises from the finer parts of its essential oil dissolving in the atmospherical air; and impregnating it.

• Kircher relates, that, near the village of Pietra Mala, in Tuscany, he observed the air frequently to sparkle in the night-time. This fire was called *Fuogo del Legno*: and probably proceeded, like the *ignis fatuus*, from phosphorated hydrogen gas: since that combination fires spontaneously at any temperature of the atmosphere. Salt produced from a solution of copper in nitric acid, if sprinkled with water over tinfoil, and wrapt up suddenly, will elicit sparks of fire from the tinfoil: and filings of zinc, mixed with gunpowder, produce those stars and spangles, in artificial fireworks, which it is impossible not to admire.

If some vegetables exist without roots, there are animated beings, in return, which are propagated after the manner of plants. The earthworm may be divided into two parts; upon which each part becomes a perfect worm. The head portion acquires a tail; and the tail portion acquires a head. The star-fish may be divided into many parts with similar effects: but the polypus may be divided and subdivided into 500; and thus by compulsion become the parent of 500 others. Indeed polypi exhibit the most wonderful phenomena, in respect to propagation, of any objects in nature; for they propagate like quadrupeds; like insects; like fishes; and like plants. Some are viviparous; and some issue from an egg; some are multiplied by cuttings, and others grow out of the bodies of their parent like buds out of trees: and from which they fall, much after the manner of the *testuca ovina* of northern latitudes.

It may here be remarked, that, though in general plants are extremely regular in producing their relative and respective number of males and females, they do not do so always. In the flower called the Turk's-cap I have observed corollas con-

taining seven, and even eight stamens, growing on the same branch with corollas having only their usual number of six.

Lizards, serpents, lobsters, and some insects, have no apparent organs of generation: they are, therefore, supposed to have the wonderful faculty of secret generation. In this they bear some affinity with the attica-tree of Ceylon, which produces fruit from the trunk and branches without flowering. The cryptogamia class of plants, also, entirely conceal their fructification. Indeed it is impossible to determine where the separate species of life and being begin and terminate. I am persuaded that even the hairs of the head, and other parts of the frame, are animal vegetables distinct from, though growing out of the body<sup>a</sup>. They have roots like the bulbs of plants; and, being nourished by the blood vessels, as vegetables are nourished by the earth, they have sometimes grown, as Malpighi confesses, so thick and strong as to exude blood. Hair may, also, be transplanted from one part of the body to another<sup>b</sup>. I am persuaded, also, that every stamen, every pistyl, every petal, and every leaf, however small, are distinct beings from each other: though of similar natures. The corolla of a flower is a collection of petals, forming a house for the males and the females: they all rise and have their being from one seed; but the seed, from which they rise, contains in its embryo the rudiments of every portion of the future plant.

<sup>a</sup> I am not certain that the remark may not be extended to the teeth and nails. The teeth are, next to hair and nails, the most independent part of our frame. They decay (often) long before the rest of the body; and their presence is frequently more painful than agreeable. As to the nails, they are in a perpetual state of increase. They even grow after the body has been deposited in the grave. Though growing on the body, and of use to it, they may, therefore, I think, be regarded as distinct:—so, also, the horns of quadrupeds, the feathers of birds, and the scales of fishes.

<sup>b</sup> Vid. Letter from Signor Dottore Nardo to the Academy of Padua, in *Giornale di Letteratura Italiana*.



## ANIMAL AND VEGETABLE ANOMALIES.

WHETHER minerals grow and propagate has not been ascertained, either in the negative or the affirmative. Signor di Gimbernat has discovered lately in the thermal waters of Baden and Ischia, a substance, similar to skin and flesh: he calls it zoogene; being a species of mineral animal matter. Future investigation will lead to some important results, in respect to the connection, which this substance has with other portions of the kingdom of Nature. Indeed, wonderful discoveries are yet in store for learned men; since potash has been discovered in gehlente, needle-stone, and datolite; all of which yield a transparent jelly, when acted upon by acids. Tournefort believed that minerals emanated from seeds, as plants do: and the Otaheitans once were so extravagant as to think, that rocks were male and female, and begat soil. Milton, in the range of his vivid imagination, imparts the sexual properties even to the particles of light<sup>a</sup>. Globes, also, have been said to be animated bodies; whence have emanated planets and satellites, as stars issue out of rockets, when let off in a serene atmosphere. Upon this principle the sun itself is an animal. These ideas, however, must, for the present, be esteemed poetical. If minerals grow, they grow differently from plants; as well as from all other organised bodies.

If Nature has her resemblances, she has also her anomalies. The naked eye can discern in truffles neither root, stem, leaves, flower, nor fruit. The *osyris japonica*<sup>b</sup> has flowers upon the middle of its leaves; club-moss has two kinds of seeds growing on the same plant; and the same has been supposed to be the case in the genera *fucus* and *conferva*. These are wonderful phenomena! They were first observed by Dillenius; and their separate germinations were afterwards described by Brotero.

<sup>a</sup> P. L. b. viii. l. 150.<sup>b</sup> Thunberg, vol. iii. 161.

The parasitical epidendrum monile <sup>a</sup> lives years with only the imbibings of rain and dew. It does not fasten its roots in the ground; and is, therefore, frequently hung upon pegs. Some plants of the desert have been taken up, and kept without moisture even for three years; and yet have vegetated <sup>b</sup>. The phoke <sup>c</sup> of the Caubul deserts has flowers, but no leaves; its branches are green, and run into twigs, terminating in branches, soft and full of sap. Camels are partial to it.

It is remarkable, that in Asia and Africa, where grass will not grow, the most beautiful flowers and shrubs flourish luxuriantly. In Australia, where vegetable and mineral productions run in veins nearly north and south <sup>d</sup>, timber degenerates as the land improves; and the most nourishing <sup>e</sup> of all vegetables in the range of the Arctic circle grows best in sterile places. The "King of Candia" <sup>f</sup> has red clusters of flowers, which grow close to the ground. Before these clusters unfold, the leaves wither, and do not renew till the fruit falls. In all countries where the champaka <sup>g</sup> grows, its colour is yellow; except in Sumatra, where it is blue. This exception is so remarkable, that the Bramins believe that it once grew in Paradise. On the banks of the Ganges, near Hurdwar, is a grass <sup>h</sup>, which, when trampled upon, diffuses a grateful perfume; and in the territory of Istakhar there is said to be an apple, one half of which is sour, and the other sweet. These instances are very remarkable; but in the olive and potatoe are peculiarities still more curious. The olive is propagated by cuttings, and by procuring wild plants from the woods; and it will not grow from the seed, unless it first passes through the intestines of some bird, which divests it of those oily particles, which prevent water penetrating it and causing the kernel to expand. The same effect may, pro-

<sup>a</sup> Thunberg, vol. iii. p. 212.    <sup>b</sup> Ibid. vol. iv. 269.    <sup>c</sup> Elphinstone, p. 4, 4to.

<sup>d</sup> Oxley, p. 268, 4to.

<sup>e</sup> Lichen rangiferinus, Flor. Jap. 332.

<sup>f</sup> Hoemanthus coccineus.

<sup>g</sup> Marsden, Sumatra.

<sup>h</sup> Jones on the Ancient Spikenard.

bably, be-produced by macerating the seed in an alkaline lixivium. In respect to the potatoe, what can be more curious in fecundation, than the circumstance, that when this plant is propagated by cuttings, those cuttings will produce roots of the same quality; but when it is propagated by seed, scarcely two roots resemble each other in form, in size, colour, or flavour. In animated beings, too, it is not incurious to remark one or two of those peculiarities, which exemplify the boundless variety of Nature. The eggs of poultry, near Oojain in the Mahratta states, frequently contain two yolks: their bones, too, are black; while in Europe they are white, and in Malabar red. In London may, at this moment, be seen a redbreast with red eyes, yellow bill and legs, white feathers, and white claws. The species of colymbus, known in Sweden by the name of the lomm<sup>a</sup>, has feet; but as they are turned towards the tail<sup>b</sup>, it is unable to walk.

In the genus lytta, the Spanish female fly courts the male; and usurps the station in fecundation, which, in other animals, is taken by the male. This is, I believe, the only instance of the kind, that has yet been observed in natural economy. In minerals many anomalies and resemblances have, also, been observed: and as an analogy between vegetables and minerals is indicated by some remarkable coincidences, observable in the effects of metallic and vegetable galvanic batteries<sup>c</sup>, future experience will probably account for those peculiarities, which at present baffle the subtlety of the human mind.

How many species of sensation Nature has created, it were impossible even to conjecture: but, by all the rules of analogy, it is evident that there are at least two; the vegetable, and the animal. These species are subdivided into orders; each of which are experienced in regular gradation, according to the body to which it belongs. Some extend sensation even to minerals; and, according to them, earths have a less

<sup>a</sup> Clarke, Scandinavia, 310.

<sup>b</sup> Scheffer de Avibus, 349.

<sup>c</sup> Proved by Baronio of Naples.

perfect sensation than bitumen and sulphur; these yield to metals; metals to vitriols; vitriols to lower salts; these to lower species of crystallizations; and those to what are called stones. The mineral is connected to the vegetable world by the amianthes and lytophites. Here a new species of sensation begins; a sensation partaking of the united qualities of mineral and vegetable; having the former in a much greater degree than the latter. Vegetable is more acute than mineral sensation; therefore more delicate. Its degrees and qualities aspire, in regular order, from the root to the moving plant. The polypus unites plants to insects; the tube-worm seems to connect insects with shells and reptiles; the sea-eel and the water-serpent connect reptiles with fishes; the flying-fish form the link between fishes and birds; bats associate quadrupeds with birds; and the various gradations of monkeys and apes fill up the space between quadrupeds and men.

#### CHARACTERS AND HABITS OF ANIMALS.

It is curious, also, to observe the analogies of animals, in respect to their construction, capabilities, manners, and habits. Let us allude to a few of them. Wild horses live in communities, consisting of from ten to twenty, in the deserts of Western Tartary, and in the southern regions of Siberia. Each community is governed by a chief. The females bring forth one at a birth; which, if a male, is chased from the herd, when he arrives at maturity; and then he wanders about till he has assembled a few mares, to establish an empire of his own. While feeding, or sleeping, the tribe place a sentinel, who is ever on the watch; and who, on all occasions for alarm, gives signals by neighing; on hearing which the whole party set off with a speed equal to that of the wind. Wild asses congregate in the same manner. Antelopes associate in bodies, frequently to the number of three thousand. The wild lamas of the Cordilleras herd, also, in

large flocks ; and appoint sentinels, who stand upon the summit of a precipice. In their habits they bear a great affinity with antelopes. The Arctic walrus sleeps with a herd, consisting of many hundreds, on the islands of ice along the coast of Spitzbergen, and Nova Zembla, Hudson's Bay, the Gulf of St. Lawrence, and the Icy Sea. Ursine seals, too, are gregarious : each family consisting of from ten to fifty females, besides their young ; commanded by the father, who exercises despotic authority.

Violet crabs live in communities among the mountains of the Carribee islands ; whence they emigrate, in immense bodies, every year, to the sea shore, in order to deposit their eggs. Green turtles, too, are gregarious. On shore they prefer the mangrove and the black-wood tree : but in the sea they feed upon weeds, as land animals do upon grass. When the sun shines, they are seen, many fathoms deep, feeding in flocks, like deer. Bees, wasps, and ants, congregate together in a manner still more wonderful.

In some animals we observe a propensity to hoard, for the satisfaction of the next day's appetite : in others for the entire winter's supply. This useful instinct is possessed by the beaver ; the striped dormouse ; the earless marmot ; and the Alpine mole. Some birds have the same foresight ; as the nuthatch and the tanager of the Mississippi : the former hoarding nuts, the latter maize. Some animals there are, which take pleasure in hoarding what can never be of use to them ; as the raven, the jackdaw, the magpie, and the nut-cracker of Lorraine. Some quadrupeds assimilate in the custom of sleeping by day, and being active by night ; as the Egyptian jerboa ; the wandering mouse ; the hedge-hog ; the six-banded armadillo ; the great ant-eater ; the tapir ; the Brazilian porcupine ; the flying squirrel of North and South America ; and the hippopotamus of the Nile and the Niger. This curious propensity is observed, also, among some birds, insects, and fishes ; as the owl, the finch of Hudson's Bay,

the white-throat, the goat-sucker, the eel, the turtle, and the moth.

With these we may associate those flowers, which expand their blossoms during the evening and the night; as the Pomeridian pink; nocturnal catchfly; several species of moss; the nightshade of Peru; the nightingale flower of the Cape; the *cereus grandiflorus*; and the tree of melancholy, growing in the Moluccas: the numerous family of the *confervæ*; charas; many kinds of *ranunculi*; and almost every species of aquatic plant. The Triste geranium, also, (first brought into this country in 1632), has little or no scent in the middle of the day; but in the night it sheds an exquisite perfume.

Many beautiful flowers have no scent; many beautiful birds have no song; and many animals of symmetrical shapes are of no use to mankind. Some plants will exist for months without water; serpents are equally abstinent; and sloths will live forty days without any description of food. Analogies may be traced even in contrasts. Thus the most medicinal roots, the best gums, and the most odoriferous spices, are from countries producing the most destructive of animals: as the condor, the dodo, the cassowary; alligators, crocodiles, and serpents; leopards, panthers, tigers, locusts, land-crabs, and rattlesnakes.

Few animals require habitations; they being sufficiently protected by their wool, hair, or scales. The soldier-crab, however, clothes himself in the discarded shell of a lobster. On the banks of the Congo, the African ants erect mushroom-like habitations, sometimes forming whole villages. Beavers show more intellect, in respect to their securities, than any other animal: and not only build in a manner more consonant with reason, than the savage by whom they are pursued from one rivulet to another, but are more than equal to him in providing against the intensity of cold and the vicissitudes of want. The huts of New Caledonia were nothing

more than sticks, set up closely together; on which were placed flags and coarse grass. Their parallels may, occasionally, be seen in Gloucester and Monmouth-shires; where wood is cut for charcoal. In the Manillas, trees budding, blossoming, and bearing fruit all the year, the inhabitants in past ages had only trees for their houses; and removed from one place to another, as they consumed the fruit.

Some insects form nests for their young; others have methods still more curious for their protection. The ichneumon fly deposits its eggs in the body of a caterpillar with the point of its sting. These become maggots, and feed upon the live body of the caterpillar that matured them. The sphix genus of insects are less cruel: for they deposit theirs only in spiders and caterpillars that are already dead. The ox-fly lays its eggs in the skins of oxen: another species in the nostrils of sheep; and another upon the manes and hair of horses; which the horse licking, takes into its stomach; where they become bots, and not unfrequently cause the horse's death. The chegoe of the West Indies lays its eggs even under the skin of men's legs; and unless the bag is removed, a mortification frequently ensues.

#### ANIMAL AFFINITIES

ANIMALS of different genera resemble each other, not unfrequently, in the attitudes they respectively assume. The leech, when touched, rolls itself into a spherical form. The gally-worm, also, rolls itself up like a ball: so does the oniscus armadillo: and the domesticus dermestes, when alarmed in the least degree, draws its feet under its abdomen, and its head under its thorax, and seems to be dead. Thus these insects have an affinity in manners with the hedge-hog and the three-banded armadillo. This latter animal, armed with a shell, is almost invulnerable: but, when pursued by hunters, it throws itself down, coils itself up, and rolls down preci-

pices ; leaving the hunter, while lamenting its escape, to admire its courage. The drum-fish of Peru, in the same manner, inflates itself, when alarmed, till it is round : when none of its enemies can either bite or swallow it. Its size prevents the latter, and its shape the former.

Curious affinities may be also traced in the language of animals. The Hindûstan antelope chews the cud like a lama, lies down and rises up like a camel, croaks like a raven, and, at a certain time of the year, has a rattling in its throat, like a deer. The eared owl of Brazil sports and frolics like a monkey ; Leonine seals roar like angry bulls ; the female lows like a calf, and the young ones bleat like sheep : while the raven fowls like a hawk ; fetches and carries like a dog ; steals like a jay ; smells like a stork ; whistles like a boy ; speaks like a man ; and sings like a woman.

Similarities may be observed, too, in the separate parts of particular animals. Thus the camelopard has horns like a deer ; and a neck, in some measure, like a camel : it is spotted like a leopard ; and it has a tongue and ears like a cow. The Nhu antelope has the mane of a horse ; the head of a heifer ; and its hind parts resemble those of a mule. The barbyrousa of Boura has the shape of a stag ; a nose and tail like a boar ; feet like those of a goat ; the legs of a roe-buck ; and hair like that of a greyhound.

Some animals bear resemblances to each other in having olfactory partialities and antipathies. The olfactory power of rein-deer is so great, that they can ascertain where the lichen rangiferinus lies, though buried under the snow. When they come to a spot where it is concealed, they smell it, and dig for it. The Polar bear has a great antipathy to the smell of burnt feathers. Several ostriches lay eggs in one nest. If they are touched by any one, they discover it on their return by the smell : they break the eggs : and never again lay in the same nest. Even insects enjoy the olfactory sense. Bees and flies love the perfume of flowers ; ants



hate cajeput oil; and cock-roaches have an aversion to camphor.

Some animals are peculiarly sensitive to particular sounds. Horses become animated at the sound of trumpets, and at the cry of dogs in the chase; elephants delight in music; the camel, when fatigued with a long journey over the Deserts, will revive in an instant, if its master sing loudly, or play upon a musical instrument. Bees are soothed by timbrels; and mullets are attracted to the hooks of African negroes, by clappers, which the waves knock against pieces of wood to which they are attached.

#### CHARACTERS OF MEN TRACED IN ANIMALS.

WE may even recognize human characters in animals: Nature frequently translating the same sentence, as it were, into various languages. Ventenat seems inclined to extend these analogies even to the external character of plants. Hence he calls a flower of New South Wales, *Josephina*, from the beauty of its corolla, and the elevation of its stalk: and a tree from Owara M. de Beauvais named *Napoleon*, from its splendour, and from the circumstance of its presenting the figure of a double crown. Animal resemblances are, however, more positive. In the jay we may trace the airs of a petulant girl; the magpie has all the restlessness, flippancy, vanity, and intrusion of the beau: while in the young bullfinch we recognize a young woman, modest and good-humoured, imitating the manners and virtues of her mother. The caprices and propensities of a goat the debauchee acknowledges for his own: and the selfish we may compare to the one-horned rhinoceros, since it is incapable either of gratitude or attachment: the intemperate to the rougette bat, intoxicating itself with the juice of a palm-tree: a man easy of forgiveness resembles the Cape antelope: fierce when assailed; yet taking food within a minute, even from the

hand which struck it: while a man, who derives his enjoyments from his family, seems animated with the same spirit as the antelope of Scythia, which will seldom eat, unless surrounded by its mate and her little ones. Envious men and calumniating women we may compare to serpent-eaters; such as porcupines<sup>a</sup>, the deer of Afgaunistan<sup>b</sup>; the ciconia of the Arctic regions, and the secretary bird<sup>c</sup>. In the courage of the shrike, we acknowledge the courage of man. Eagles attack animals they feel certain to conquer; but shrikes attack, and not unfrequently subdue, birds more than three times larger than themselves. Man, however, is the most courageous of animals; since he encounters dangers of every species; not from hunger, instinct, or an ignorance of their nature and extent, but from reason and calculation. Indian antelopes, like old men, sequester themselves, and become solitary in age. The green macaw is a perfect emblem of a jealous wife. If its master caress a dog, a cat, a bird, or even a child, nothing can exceed its anxiety and fury: nor can it be appeased, till its master forsakes the new favourite and returns to it.

In respect to colour, it is remarkable, that while red is the most agreeable to the eyes of women, it is a colour, which provokes the greatest possible abhorrence in turkeys, bulls, buffaloes, bisons, and several other animals. Some men resemble the great bat of Java. This bat, when wounded and unable to revenge the injury, wreaks its vengeance on its own wounded limb<sup>d</sup>. The Japanese, out of revenge to others, will, in the same spirit, not unfrequently rip up their own bellies<sup>e</sup>. Other men resemble the tavoua<sup>f</sup> parrot of Guinea. This parrot is one of the most beautiful of its tribe; but it is the most ferocious in its intentions, when it exhibits a disposition to caress. A negro slave, mild, faithful, and

<sup>a</sup> Pallas, South Russ. vol. i. 150, 4to.

<sup>b</sup> Elphinstone, Caubul, 142, 4to.

<sup>c</sup> Barrow, Cochinchina, 146, 4to.

<sup>d</sup> Abel's Journey in China, p. 43.

<sup>e</sup> Kaimes' Sketches, vol. i. p. 67, 2nd ed.

<sup>f</sup> *Psittacus festivus*.

prudent, may be associated with the Javan buffalo: since, though intractable with a stranger, that animal will permit itself to be guided and governed<sup>a</sup> by the smallest child of a Javan family, in which it has been domesticated.

Wise men sometimes appear blind, and then the fool fancies them unable to see. He is ignorant, that some birds, by means of the nictitating membrane, cover their eyes without shutting their eye-lids. Obstinate men may read their own characters in those of the Arctic puffin and the Lapland mouse. The former seizes the end of a bough, thrust into its hole, and will not leave its hold till it is drawn out and killed. The latter, in wandering from the mountains, descend in vast bodies, and in their progress will move out of a direct line for nothing. They have eyes, and yet they run against stones, rocks, and animals; and bite and contend with every object that they meet. They pass rivers and cross lakes; and when they arrive at the sea, plunge in and become lost in the waters. Men, who are solitary from bad passions, resemble the Tenebrio beetle; which is of such a solitary nature, that two of them are seldom or never seen together. How many men are there who resemble the *laurus arcticus*? This bird never fishes itself, but lives upon fish caught by other birds, which it pursues. They drop their prey from fear, and the *larus* seizes it before it falls into the ocean.

Even inanimate objects have their contrasts and resemblances to the human character. An elegant and good woman may be associated with the pine-apple, which has the flavour of many exquisite fruits. In retirement she resembles an opaz, emeralds, and sapphires, glowing in silence in their native quarries. Men of learning, who waste their knowledge without communicating it to others, may be compared to the Caspian Sea; which not only receives the seventy channels of the Wolga, but of many other rivers, without having any visible outlet for its waters. There is an

<sup>a</sup> Raffles' Hist. of Java, 4to., vol. i. p. 112.

animal in Hindostan called the siaygush, which attacks, with incessant hostility, wolves, tigers, and all other ferocious animals; and yet lives upon roots and fruits. In this we recognize a resemblance to a wise governor. Warriors, on the other hand, resemble that celebrated mountain, the summit of which blazes with volcanoes, whose less elevated regions are inhabited by lions, its girdle by goats, and its feet by serpents.

Bees and wasps die soon after losing their stings. The American loranthus steals all its juice and sap from the tree, on which it climbs; and on the day after the bough, upon which it has lived, is cut off, it withers and dies. Another species of loranthus causes the upper branch of its support to perish. It atones for this destructive influence, however, in some degree, by imparting grace and beauty: for its flowers, resembling the honeysuckle, are numerous, and it blossoms great part of the year.

#### ANIMAL ADORATION.

JOSEPHUS believed, that, before the fall, every animal had reason and speech. They certainly have, even now, after their own manner and species: and many attempts have been made in France, as well as in Germany and Britain, to ascertain their organs of eloquence. Crows have not less than twenty-five <sup>a</sup> different modulations. Animals have even been raised by the folly and impiety of mankind to the rank of deities. "It is better," says Lord Bacon <sup>b</sup>, "to have no opinion of God at all, than such an opinion as is unworthy of him:—for the one is merely unbelief; the other is contumely."

<sup>a</sup> Cra, cre, cro, crou, croou.

Grass, gress, gross, grouss, grououss. \*

Cruc, crèa, croà, crouà, grouass.

Crag, crèò, croè, croue, grouess.

Craou, crèou, croo, crouo, grouous.—*Anon.*

<sup>b</sup> Essay xvii.

The pyramids are the tombs of bulls. In a sarcophagus, found in the second pyramid by Belzoni, were discovered bones, which at first were supposed to be those of king Cephrenes: but, upon a scientific survey, they proved to be those of an animal, belonging to the *bos* genus. Hence it has reasonably been supposed, that the pyramid was erected, not for the interment of kings, but for the deposition of Apis. Belzoni also believed, that the most magnificent of the tombs at Thebes was destined for the same purpose. How far human folly has gone, and can yet go, may be estimated by the following facts:—Though trees, rocks, and rivers, have been worshipped in almost all countries; and absurd as this species of adoration may appear in these days of enlightened christianity; it must be acknowledged, that animal worship is far more impertinent than vegetable worship. For in the one there is mystery; in the other none. Herodotus asserts, and from him Strabo, that the first temples in Egypt were for the reception of the insects, fishes, reptiles, birds, and quadrupeds, the inhabitants worshipped. Swine were <sup>\*</sup>adored in Crete; weasels at Thebes; rats and mice in Troas; porcupines in Persia; and some writers even assure us, that the Thessalians and Arcanians dedicated bullocks to ants and flies. The custom of worshipping animals prevailed, also, among the Egyptians, Syrians, Scythians, Hindoos, Chinese, Tonquinese, Tibetians, and Siberians, Greeks, Romans, and Celts.

Anaximenes<sup>a</sup> believed air to be the principal deity; and St. Augustin<sup>b</sup> esteemed it the secondary parent of all earthly objects. The invisibility of this element may operate as an apology for this species of idolatry; but to worship beings, that we can take up in our hands and crush with our fingers, is preposterous in the highest degree. Hero worship is magnificent when compared with it. Hero worship was general

<sup>a</sup> Cic. de Natura Deor. lib. ii. c. 20.

<sup>b</sup> De Civitate Dei, lib. viii. c. 2.

in ancient times. Rollin <sup>a</sup> conceives that Moses and Bacchus were the same; and Clarke <sup>b</sup> seems to think, that Serapis was no other than Joseph. The modern Buharians pay divine honours to the memory of their forefathers<sup>c</sup>; and in some provinces of Pegu, they offer sacrifices to their dead bodies. Agesilaus <sup>d</sup>, when the Thracians reported to him, that they had entered his name among the deities, coolly replied, "What! have the people of your nation the privilege and the power of making gods of whom they please?"

When the ancient writers inform us, that a particular god <sup>e</sup> was born in a particular place, they mean, that he was first worshipped there. But some nations have adored dogs<sup>f</sup>, wolves<sup>g</sup>, apes, hawks, cocks<sup>h</sup>, fishes<sup>i</sup>, and monkeys<sup>j</sup>. The Tonquinese worship horses and elephants; and the Egyptians <sup>k</sup> embalmed the bodies of wolves and crocodiles; they also worshipped beetles; as we learn from Isaiah<sup>l</sup>, Pliny<sup>m</sup>, and St. Jerome<sup>n</sup>. The Hebrews worshipped a golden calf<sup>o</sup>; and even paid divine honours to the head of an ox<sup>p</sup>.

Some of the Malabarese adore the Pondicherry eagle, the most rapacious of birds. In Madura they venerate the ass; and suppose the whole tribe to be animated with the souls of their nobility. The inhabitants of Benin regard certain animals as mediators between them and the Deity; and the natives of Siam and Pegu believe white elephants to have the souls of their deceased monarchs residing in them. The Sandwich Islanders earnestly entreated the Europeans not to injure their ravens. "They are Eatoos of deceased chiefs," said they. In many islands of the South Seas the owl is

<sup>a</sup> Belles Lettres, vol. iv. 159.

<sup>b</sup> Travels in Egypt, Syria, &c.

<sup>c</sup> Bosman's Guinea Coast, 350-8-60-61.

<sup>d</sup> Plutarch. In Vit. Ages.

<sup>e</sup> Plin. Nat. Hist. lib. vi.

<sup>f</sup> Diod. Siculus.

<sup>g</sup> Lord's Relig. Persis, c. i.

<sup>h</sup> Juvenal, sat. iv. v. 4.

<sup>i</sup> The Pooleahs of Malabar.

<sup>k</sup> Diod. xii. c. 17.

<sup>l</sup> Ch. vii. v. 10.

<sup>m</sup> Nat. Hist. xxx. c. 11.

<sup>n</sup> Murcas autem Ægyptos vocat, propter sordes Idolatriæ.

<sup>o</sup> Gen. xxxiii.

<sup>p</sup> Lactantius de Vera Sapientia, lib. iv.

venerated; in Mexico the lapwing; storks in Morocco; bulls in Benares. The serpent was worshipped by the Lithuanians, the Samogitians, the Africans of Mozambique, and the natives of Calicut. In Surinam this reptile is still sacred; and its visits are regarded as highly fortunate:—Its colours are resplendently beautiful. The serpent was once also worshipped in Greece; and Vishnu, the Indian god, is frequently represented under its form. In May, 1819, a golden image with five heads, made of pure gold of Ophir, was discovered among the Paishwa's family deities. It weighed 370 tolas; and the serpent-headed god was represented in the act of contemplating the creation of the world. The Hindoos never molest snakes. They call them fathers, brothers, friends, and all manner of endearing names; and, on the coast of Guinea, snakes are revered so highly, that, in Bosman's time, a hog happening to kill one, the king ordered all the swine to be destroyed.

#### REASON IN ANIMALS.

THAT beasts have reason has been argued by Plutarch<sup>a</sup>, Montaigne<sup>b</sup>, and many other writers, with great force of argument. That it extends to birds and insects, and even to fishes, is equally probable. Nor was the poet so excursive as he has been esteemed, when he fabled fish to be able to communicate to each other, that the waters of the Euxine were more pure, soft, and agreeable, than those of any other sea. It is impossible, at present, to state how far animal reason extends; since even leeches are endowed with retrospective faculties. For when salt has been sprinkled over their backs, in order to make them disgorge, salt being a poison to most insects, they retain its impression so firmly, that they will not, till they have recovered perfect health, stick

<sup>a</sup> De Solertia Animal. c. xii.

<sup>b</sup> Apology for Raymond de Sebonde, b. ii. ch. 12.

to a wound afterwards with any pertinacity. Serpents will even obey the voice of their masters: the trumpeter bird of America will follow its owner like a spaniel: and the jacana frequently acts as a shepherd to poultry. It preserves them in the fields all the day from birds of prey, and brings them home regularly at night. In the Shetland Islands there is a gull, which defends the flock from eagles; it is, therefore, regarded as a privileged bird. The chamois, bounding among the snowy mountains of the Caucasus, are indebted for their safety, in some degree, to a peculiar species of pheasant. This bird acts as their sentinel; for as soon as it gets sight of a man it whistles; upon hearing which the chamois, knowing the hunter is not far distant, sets off with the greatest activity; and seeks the highest precipices or the deepest recesses of the mountains.

Eagles, and some other birds, not only live in pairs, but procreate, year after year: they hunt together; and the male feeds the female, during the time of incubation. What is this but a species of marriage? Man has the power neither to eat, to walk, nor to speak, until he is taught. Being the most helpless of animals, the utmost of his earliest power is to suck, to move his limbs, and to weep. Nor is he the only animal, that has the divine faculty of contemplation. Though the most intimate acquaintance with vegetable anatomy discovers no organ, that bears any analogy with the seat of animal sensation, it would nevertheless betray a species of ignorance to deny sensation to plants. It would betray a still greater to deny reason to animals; since the faculty of imagination is proved by their capacity of dreaming.

In the menagerie of the Jardin des Plantes at Paris, was a crane, which Mons. Valentin brought from Senegal. This bird was attended by that merchant, during the voyage, with the most assiduous care; but, upon landing in France, it was sold, or given, to the Museum of Natural History. Several months after its introduction, Valentin, arriving at Paris,



went to the menagerie, and walked up to the cage in which the bird was confined. The crane instantly recognised him; and when Valentin went into its cage, lavished upon him every mark of affectionate attachment.

That animals possess parental and filial affections, friendly dispositions, and generous sympathies, is known even to superficial observers. The artifices, which partridges and plovers employ to delude their enemies from the nest of their young, are equally known. The hind, when she hears the sound of dogs, puts herself in the way of her hunters; and, choosing her ground, takes an opposite direction to that in which she left her fawns. The love of this animal, too, for its native haunts, is not unfrequently exemplified. A farmer at Mount Vernon, in the state of Kentucky, having domesticated a female deer, lost her during one whole spring and summer. After an absence of several months, however, she returned with a young fawn by her side; and, on her arrival, seemed to take great pleasure in showing her young.

Grief, too, works in a lively manner upon animals. I knew a dog that died for the loss of its master; and a bullfinch, that abstained from singing ten entire months on account of the absence of its mistress. On her return it resumed its song. Lord Kaimes<sup>a</sup> relates an instance of a canary, which, in singing to his mate, hatching her eggs in a cage, fell dead. The female quitted her nest; and, finding him dead, rejected all food, and died by his side. Homer was not so extravagant, as some may be inclined to esteem him, when he makes the proud horses of the proud Achilles weep for the loss of their master: for horses, I have little doubt, can regret; and their countenances frequently exhibit evident marks of melancholy.

Some animals are more truly sensitive to the value of liberty than men. Vipers, when in a state of bondage, never take their annual repose; and leeches will breed in con-

<sup>a</sup> Sketches, vol. ii. p. 19.

finement only when placed in situations, somewhat resembling their natural positions \*. But, without recurring to many of those instances, which the page of nature so copiously records, we may borrow an instance from the borders of the Delaware. The mocking birds of that region will not live in cages ; and so entirely free are they, by nature, that when a nest is procured, placed in a cage, and hung out, the parents will come, indeed, three or four times to feed their young ; but, finding them incapable of release, they will give them poisonous food, in order to release them from captivity. I will not vouch for the truth of this ; but the Delawarians believe, and Captain Aubury <sup>b</sup> has recorded it.

Democritus contended, that men learnt music and architecture from birds ; and weaving from spiders. • The hippopotamus is said to have taught the art of bleeding ; goats the uses of dittany ; snakes the properties of fennel : and the ibis the use of clysters. The wild hog of the West Indies, when wounded, repairs to the balsam tree ; and, rubbing itself till the turpentine exudes, cures itself. To this animal, therefore, the Indians esteem themselves indebted for a knowledge of the healing powers of balsam.

Animals have many of their faculties superior to men. Birds, in general, have a quicker sight ; dogs, camels, and storks a livelier scent ; and fishes an acuter sense of touch : though some blind men are said to have the faculty of feeling colours. Frogs and bees perceive the approach of rain long before it comes. The bee has, also, a very peculiar instinct, in returning from the distance of several miles to its own hive ; though it can see only three inches before it. The nautilus, too (it is said <sup>c</sup>), will quit its shell in the deep, and return to it again. But the superior reason of man not only enables him to surpass the strength of lions, as in the instances of

\* They will breed, for instance, in a trough, the bottom of which is covered, to a certain thickness, with clay.

<sup>b</sup> Trav. vol. ii. p. 248.

<sup>c</sup> The fluctuation of the waves, one may reasonably suppose, will admit this but seldom. Some naturalists, indeed, deny the phenomenon altogether.

Samson<sup>a</sup>; David<sup>b</sup>; Benaiah<sup>c</sup>; and Hercules: but even to guard against the collective hostility of the entire animated world.

That fishes have the sense of hearing has been proved by Rondeletius, Abbé Nollet, and other naturalists. The Bramins calling to the fish in many of the sacred streams of India, they come from their recesses, feed out of their benefactors' hands, and even suffer them to handle them. I had once the pleasure of shaking a seal by the fin in one of the most public streets of London. This animal had a lively sense of hearing, and would do various things its master desired it to do. It was of a cold day in November, and yet it absolutely panted with heat. Renard<sup>d</sup> says, he had a fish, of the lophius genus, which followed him about like a dog. This, however, is not only dubious and improbable, but, I should suppose, impossible.

Spiders also have the auricular sense, and they are not insensible to music. Other insects have the olfactory power. In some parts of the Arctic circle the air is impregnated with the fragrance of the *linnea borealis*, round the twin blossoms of which myriads of mosquitoes<sup>e</sup>, hover, as if enchanted with its odour, and "inflict," says a recent traveller, "the most envenomed stings upon the hand of any one who presumes to pluck them." Some insects exercise no little ingenuity in robbing those flowers, the nectar of which they find a difficulty in procuring. Those, which have not a proboscis sufficiently long to penetrate the honeysuckle from within, tap it below, and suck the honey as it flows at the bottom.

Locusts and summer flies display an astonishing method in their flight. There is nothing in nature to compare with them. The former fly in bodies, generally the eighth part of a mile square in extent; and yet, such is the order and regu-

<sup>a</sup> Judges, xiv. v. 6.

<sup>b</sup> 1 Sam. chap. xvii. v. 3. 5.

<sup>c</sup> 2 Sam. xxiii. v. 20.

<sup>d</sup> Hist. des Poissons, tom. ii.

<sup>e</sup> Clarke, Scandinavia, 309, 4to.

larity with which they fly, they never incommode each other; and when they approach a vineyard, they send out spies<sup>a</sup>, in order to explore places for them on which to settle.

Some birds are artisans. The razor-bill fastens the only egg, which it lays, to the bare cliff with cement; but the East Indian tailor-bird sews together the leaves of trees. To effect this its bill serves as a needle, and the small fibres of plants as thread. The loxia of Bengal is also a remarkable bird, and has no disinclination to an intercourse with mankind. In a wild state it sits and builds upon the Indian fig-tree, and suspends its nest from the branches, in a manner that prevents all injury from the wind. Its nest consists of two, and sometimes of three, chambers, in which fire-flies are occasionally found. These insects, the Hindoos believe, the bird cherishes for the purpose of illuminating its nest. It is of a nature so docile, that, if a ring is dropped into the cavity of a well, it will dart down with celerity, seize the ring before it reaches the water, and return it to its master. Birds of this species frequently carry letters to a short distance, after the manner of pigeons.

The *Loxia pensilis* of Madagascar fastens its nest to the extreme branches of a tree, hanging over a river, and suspends the nest of this year to that of the last, frequently even to the amount of five. What a wonderful instance of reasoning, too, is sometimes exhibited by sparrows: they will even pierce the craws of young pigeons for the corn they contain! Falcons conquer eagles by attacking them under the pinion; and eagles<sup>b</sup> attack deer in a manner which shows they have mind as well as swiftness and strength. They soak their wings in a river, cover them with sand or light gravel, and then fly in the faces of the deer, flap their wings, and blind their eyes with dust. The deer, smarting with pain, run and roll about after a curious manner; and, coming at length to a precipice, fall headlong into a gulf below; where, torn

<sup>a</sup> Shaw;—Pococke.

<sup>b</sup> Pontoppidan.

and mangled by the fall, they become easy preys to the eagle, who picks out their eyes, and feasts upon their bodies.

Some animals live in one continued scene of opposition and combat with those of their own species : in this, also, they bear a remarkable affinity with the human character. When humming birds meet with a withered flower, or one that contains no nectar, they pluck it off, and throw it to the ground with the greatest fury : and when they meet with one of their own tribe upon the flower, in which they wish to insert their bills, they never part without fighting. Eagles, when pressed with hunger, will prey upon eagles of less force than themselves : wild horses, found in the great Mongolian deserts, and in the southern parts of Siberia, will feed upon tame horses : and large pike will feed upon smaller ones. The sea, indeed, is one vast arena of destruction ; and the elder fishes are by far the most dangerous of enemies to the young of their own tribe. Nor is this abhorrent nature confined to fishes ; even swine and rabbits, if pressed for water, devour frequently their own young. Scorpions and spiders have a similar propensity ; and ostriches sometimes eat their young as they issue from the egg.

A hundred scorpions were placed by Maupertuis under the same glass. " Nothing," says he, " was seen, but one universal carnage : and, in a few days, they had so mangled, and afterwards eaten each other, that only fourteen remained." Even tadpoles will eat each other. I put between thirty and forty in a large bason, and kept them for several weeks : during that time, I chanced to wound one of them with a pair of scissors. As soon as the other tadpoles found he was wounded, two or three fastened upon the wound : then a third : a fourth ; and, lastly, ten tadpoles fastened upon him like a cluster of bees : every now and then rising to the top of the water to get air. The injured tadpole made many struggles ; but they conquered ; peeled his back ; and at last entirely devoured him. The hare-tailed mouse of Yaik and

Janesei, too, and the hedge-hog, urged by hunger, will frequently devour their own young. Even caterpillars will prey upon each other; particularly that species which attaches itself to the oak. But the violet crabs of the Carribbee \* Islands have a propensity even more disgusting than this: for in their annual peregrinations to the sea shore, all those which become accidentally maimed, are fastened upon by the others, and devoured with the most ferocious rapacity. They never attack a fellow crab, until it is incapable of resistance.

The propensity of some men for their own species, as food, has been, of late years, so decisively proved, that nothing but the profoundest ignorance, in respect to the analogies of Nature, can doubt of its truth. In civilized states, what can be more disgusting than the antipathies which neighbouring nations, and even provinces, entertain for each other? Such as that between the French and English; the Tuscans and Venetians; the Piedmontese and Genoese; the Neapolitans and Romans; the Spaniards and Portuguese. But instances may be produced, in which animals forget their natural antipathies. In Cairo, vultures, crows, kites, and dogs, all equally rapacious, feed amicably upon the same carcase. Even turtle-doves are allowed to live with them in peace. Sir Thomas Winnington's gamekeeper brought up a brace of partridges; a brace of pheasants; and a couple of spaniels. These animals mixed with the greatest harmony, and frequently laid down together by the gamekeeper's fireside. But instances far more remarkable than these occur in the page of experience. That lions will permit dogs to live with them in the same cage is well ascertained: but that they will reside in harmony with bears, is not so generally known. An ancient writer, however, assures us, that a dog, a bear, and a lion, lived together, not only in peace, but in affection. At length the dog, having\*by accident offended the bear, the bear killed him: upon which the lion, who had been more particularly

attached to the dog, revenged his death by destroying the bear. I have, also, seen living in perfect harmony in one cage, a dog, a cat, a mouse, a white mouse, a rat, three sparrows, and two Guinea pigs.

In the temple of the chief goddess, in Syria, were horses, lions, eagles, and a multitude of tame animals ; in the lake sacred fishes. The kings of Babylon, too, had large menageries. The Romans kept camelopards, rhinoceroses, hippopotami, elephants, lions, leopards, tigers, hyænas, and crocodiles in large numbers ; for the purpose of exhibiting them in the public shows. Augustus exhibited no less than thirty-six crocodiles at one time ; and Pompey five hundred lions. But the largest show of wild beasts, ever witnessed, was at the cost of Probus ; in which were exhibited a thousand fallow deer, a thousand ~~stags~~ tags, a thousand chamois, and a thousand wild boars : two hundred lions and lionesses ; two hundred Lybian and Syrian leopards ; and three hundred bears.

Since the menageries of Regent's Park and the Surrey Gardens have been established, the display of Nature, added to the splendour of the company, on gala days, is beyond any thing of a similar kind, I should suppose, the earth can exhibit. In the latter we had the pleasure of seeing a lion, a lioness, and a tigress, at peace in one den, and lapping, harmoniously, out of the same vessel.

The joy of the hyænas, at the sight of water, was scarcely to be conceived ; nor the shrieks and cries, which followed, on their keepers' disappointing their thirst. The joy of the lions, at the sight of their meat, was more moderate ; but when the keeper taunted them with ~~it~~, putting it near the bars, withdrawing it, and then showing it them again, their rage was unbounded ! They sprang, gnawed, snarled, and roared ; giving a true and awful picture of what they are, in moments of their fiercest passion, in the wilderness and the desert. " Had man, with his reason," thought I, " the might

and awful passions of the lion, what an horrific arena would this world become!" It was, indeed, the sublimest picture of passion, we had ever seen; and so powerful was its effect upon our feelings, that we all felt an impression, almost to tears.

Moscos has a fine passage: "And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every bird of the air." To ensure this result, the eyes of animals are created with lenses, which make every object appear many times larger than it really is.

A curious spectacle was, some time since, presented at our theatres. It was entitled "*The Lions of Mysore*." The tale is this. Sudhusing, being pursued by Hyder Ali with all the fury of an Oriental despot, forms a league with the beasts of the forest. He sleeps with a lion, and has two other lions to guard him. These lions were not (as is usual on the stage) stuffed, but real ones (Pumas); who were as much under the command of their master, and as zealous in his defence, as if they had been dogs. The master, in the same manner, regarded his lions as he would the most faithful of dogs. Had Pliny related such a matter, we should be tempted, perhaps, to have regarded the whole as a fable\*. That the ancients, however, brought animals on the stage, is evidenced from the passage, where Cicero inquires of Marcus Marius what pleasure it could afford a judicious spectator to see a thousand mules prancing about the stage, in the tragedy of Clytemnestra. But I think they had never an exhibition equal to this.

A friend, the other day, confessed that, in his opinion, animals were happier than men; because they had many of the faculties of man; and yet, unattended by sin. "If, however," continued he, "we are angry with Nature for having made certain descriptions of men, we may be equally so, for

\* Tasso has a similar picture in his *Rinaldo*, can. viii.



having made the poppy, the nightshade, the lion and the crocodile."

St. Pierre informs us, that he, one day, expressed his astonishment to Rousseau, that philosophers should have been so unfaithful to their reason and conscience, as to insist, that animals are mere machines, without will, choice or sensibility. "The solution is this," answered Rousseau; "when man begins to reason, he ceases to feel."

A dispute once existed among the stoics<sup>a</sup>, whether or not vices and virtues were animals! The idea appears ridiculous; yet it is certain, that one vice will beget other vices; and one virtue other virtues. They had, therefore, one of the rules of analogy to justify the opinion. Locke asserts<sup>b</sup>, that perception is the faculty, which puts the grand distinction between the animal kingdom and the inferior parts of nature. Perception, then, is allowed to animals. Plutarch had, previously, extended this measure; and his Dialogue between Ulysses, Circe, and Gryllus, is intended to prove, that beasts have not only reason; but that they extend it into use. There can be little doubt of it! They have memory; they compound; they compare; and have the power of abstraction. Experience teaches these things even to superficial observers;—shall they, then, be less evident to the wise? Locke admits them<sup>c</sup>. Who, then, can read of the martyrdoms of animals, so frequent in the history of Rome, without disdain for their oppressors?

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Quodcunque tremendum est

- Dentibus, aut insigne jubis, aut nobile cornu,  
Aut rigidum setis capitur, decus omne timorque  
Sylvarum, non cavite latent, non mole resistent.

\* Lord Erskine would never allow animals to be called the *brute creation*; he called them the *mute creation*. In some

\* Vid. Seneca, Ep. cxiii.

<sup>b</sup> Essay on the Human Understanding, ch. ix. s. 11.

<sup>c</sup> Essay, x. s. 10; xi. s. 5; xvi. s. 10.

respects, man is in a far worse condition than any other animal; for he has superior reason sometimes, in appearance, only to render him more miserable.

In Charron's *de la Sagesse*, the author insists, that beasts have reason, discipline, and judgment; that they are more moderate in their pleasures, than men; and, therefore, far more happy. If this is correct, we may, perhaps, call in question Akenside's assertion, in regard to the peculiar privilege of man:—

Of all  
Th' inhabitants of earth, to man *alone*  
Creative wisdom gave to lift his eye  
To truth's eternal measures.

Milton says, that God takes no account of the actions of animals<sup>a</sup>; but I am, by no means certain, that man is the only animal, that recognises a Deity<sup>b</sup>. I sometimes think otherwise<sup>c</sup>.

Blumenbach informs us, that though the situation of the heart in animals is different from that in man, the internal structure is the same<sup>d</sup>; that the tongue is not the organ of taste in all animals<sup>e</sup>; that the sense of touch is possessed by only four classes: mammalia; a few birds; serpents; and, probably, insects<sup>f</sup>: and that insects have also the senses of smelling and hearing<sup>g</sup>, though the organs have not yet been decisively pointed out.

There is nothing in animals to be compared with the human hand<sup>h</sup>. Yet some quadrupeds, many insects, many fishes,

<sup>a</sup> Paradise Lost, b. iv.

<sup>b</sup> Cicero says he is:—"Ex tot generibus nullum est animal præter hominem quod habeat notitiam aliquam Dei."—*De Legibus*.

<sup>c</sup> Some authors believe in three orders of souls;—the vegetable, sensible, and natural—for vegetables, brutes, and man.

<sup>d</sup> Manual of Comparative Anatomy, p. 155.

<sup>e</sup> P. 264.

<sup>f</sup> P. 259.

<sup>g</sup> P. 277. 286.

<sup>h</sup> The human hand is so beautifully formed, every effort of the will is answered so instantly, as if the hand itself were the seat of that will, that the very perfection of the instrument makes us insensible to its use; we use it as

some reptiles, and most birds, excel man in speed. The dog and the vulture exceed him in scent; the eagle surpasses him in sight; the lion in minuteness of hearing; and some fishes in delicacy of touch. To this may be added, that bees, pigeons, and swallows, possess one faculty, if not more, in regard to which man has never yet been able to express even a probable conjecture. All we know is, that bees can wander, for hours, amid the intricacies of myriads of flowers, and yet return to their hives, from a distance of many miles; though their faculty of sight is so limited, that they can scarcely see three inches before them. Pigeons, also, will return to their cotes, after having been taken in a dark basket many hundreds of miles.

That some fishes have a method of communication is very certain; and that some have even a species of language may, perhaps, be inferred from the circumstance, that a skull is still preserved, in the London College of Physicians, of a dolphin, which lived several hours after it was caught, and made a noise, all the time, like the bellowing of a calf.

Madame d'Epinay wrote thus to the Abbé Galiani:—"I have asked myself, why all animals are born with the perfectibility belonging to them; while the human race labour, from the moment of their birth, quite to their death, without ever obtaining that, of which they are capable." The Abbé answered, "This subject has more than once occupied my mind. It seems to be, that each species of animal has some predominant organ, by which alone it is directed; and that man has all, that belong to him, in a degree, and combined together; the head and thought being the centre of all."

All animals, however, are not born with such perfection of faculty, as Madame d'Epinay seems to suppose: but, like

we draw our breath, unconsciously; we have lost all recollection of the feeble and ill-directed efforts of its exercise, by which it has been perfected; and we are insensible of the advantages we derive from it.—*Sir Charles Bell's Bridgewater Treatise.*

man, they die without being able to do, or to acquire, all that they might. Circumstances operate upon them, as well as upon men; and they are equally persecuted by fortune. They have, however, two advantages over man:—they commit no crimes; and are, doubtless, unendowed with any pre-science in regard to misfortune.

That animals have reasoning powers, few, I think, who have reasoning faculties themselves, and sufficient knowledge of natural history to form an opinion, will venture to deny. Their great want is the faculty of teaching, beyond a certain extent.

See to what point their labours tend;  
 And how in death their talents end!  
 Perfect the bird and beast we find,  
 Advance not here their several kind;  
 From race to race no wiser grow,  
 No gradual perfection know;  
 To increasing knowledge void their claim,  
 Still their specific powers the same,  
 In th' individual centred all,  
 Though generations rise and fall<sup>a</sup>.

There is, however, a species of tuition, which many animals are equal to. Old birds, for instance, teach their young ones to sing and to fly; and a long and curious process both of them are; while ants not only instruct their little ones to draw sustenance from the aphids, but to carry other ants upon their backs, and make slaves of them.

That some animals have, also, the capacity to improve their instincts, appears certain: and Blumenbach confirms the observation, by showing<sup>b</sup>, that beavers are capable of directing their operations, according to circumstances, in a manner far superior to the unvarying mechanical instinct of other creatures. That some birds, too, vary their methods of building, according to the materials, with which they have to build, is very evident from what Wilson,—the American

<sup>a</sup> Philosophical and Moral Epistles.

<sup>b</sup> Elements, p. 73.

ornithologist,—says in regard to the Baltimore oriole<sup>a</sup>, and the ferruginous thrush<sup>b</sup>.

Whether animals can actually count has not yet been accurately determined. Condillac believed, that they have languages, proportionate to their faculties, and peculiar to their species. This is certain; but Le Roi goes farther; he says, they can count. “Magpies,” says he, “can number to three;” and Dupont de Nemours believed, that they can number even as high as nine.

That most quadrupeds have all the bodily senses, that man has; and that many of them feel all the passions, by which man is distinguished, is as certain, as that many even of those, who style themselves philosophers, deny them every thing but instinct. In fact, it is impossible to watch them minutely, without perceiving, that their feelings and passions greatly assimilate with our own; and that they exhibit indications of sentiment, feeling, and active minds. Even insects exhibit fear, anger, sorrow, joy, and desire; and many of them express all those passions by noises, peculiar to themselves.

Milton makes Adam master of the language of animals: and the Deity to speak thus:—

What call'st thou solitude? Is not the earth  
With various living creatures, and the air  
Replenished, and all these at thy command,  
To come and play before thee? *Know'st thou not*  
*Their language* and their ways? They, also, *know*  
And reason not contemptibly<sup>c</sup>.

Instinct may be proved in a thousand different ways<sup>d</sup>: but,

<sup>a</sup> Ornithology, i. 25.

<sup>b</sup> Ib. ii. 85, 6. See, also, White of Selborne, p. 274.

<sup>c</sup> Paradise Lost, viii. 169.

<sup>d</sup> When we consider the infinite variety of instincts, their nice and striking adaptation to the circumstances, wants, and station of the several animals that are endowed with them, we see such evident marks of design, and such varied

because instinct can be proved, does it follow, that reason cannot be proved as well? If instinct direct a lamb to the udder of its dam; does it ~~not~~, also, teach a child to open its lips, and adapt them, in a manner, to draw milk from its mother?

Instinct may teach a caterpillar to select that particular species of leaf, which, though it gives no sustenance to itself, is destined to afford food to its offspring: but does instinct only give to a bullfinch the faculty of singing notes, never heard in the woods? Can the child never possess reason, because it has an *ab origine* instinct? The existence of instinct does not preclude reason, any more than hearing precludes the sensation arising from sight. Reason, in fact, is founded on instinct; as the five senses are grounded on the faculty of touch. Instinct, indeed, appears to me to be the root, out of which all power of reasoning vegetates.

When an instinct is improved by culture, it ceases to be instinct, and partakes of reason. This reason, or improved instinct, is shown by animals, when they perform actions different from what Nature requires them. An animal, therefore, may be said to exhibit reason, when it does something, when taught, which it never does in a state of nature. This power, however, no animal,—as before stated,—possesses in a degree sufficient to enable it to communicate it to others of its species. I saw the dog of Montargis do wonderful things; but he could not have taught another dog, even so much as to lift up his head.

There is an instinct peculiar to insects and reptiles; and attention to so many particulars,—such a conformity between the organs and instruments of each animal, and the work it has to do,—that we cannot hesitate a moment to ascribe it to some Power who planned the machine with a view to accomplish a certain purpose; and when we further consider that all the different animals combine to fulfil *one* great end, and to effect a vast purpose, all the details of which the human intellect cannot embrace, we are led further to acknowledge that the whole was planned and executed by a Being whose essence is unfathomable, and whose power is irresistible.—*Kirby*.

an instinct peculiar to fishes, to birds, to quadrupeds, and to men.

'Twixt that and reason, what a nice barrier!  
For ever separate, yet for ever near.

Reason in man is not always so complete a faculty as instinct is in animals. One would, indeed, sometimes almost believe instinct to be the very perfection of reason; for instinct never errs.

Instinct serves *always*; Reason never long;  
One *must* go right; the other *may* go wrong.

Pereira's Antoniana Margarita<sup>a</sup> is a very curious and remarkable work: for the author, with no small share of ingenuity, insists, that animals are mere machines; having no feeling whatever; and never acting, in any instance, from reflection. Pereira was a Spanish physician; and the subject was thirty years under his hands. Bayle says, that he was the first author who dared to make such an assertion. But in this Bayle was mistaken: for that there were some, who maintained the same doctrine before, and even during the time of St. Augustin, is very evident from what that holy father says, in his treatise *De quantitate animi*<sup>b</sup>. Nay, if Baillet<sup>c</sup> be correct, it must have been entertained even so early as in the time of the Stoics.

Maximus Tyrius says, that animals delight in, and are guided by sense; they having strength of body; but no understanding: but we must here be awake to the circumstance, that many of the ancient philosophers confounded sensation with reason<sup>d</sup>. Huetius considered animals in the light of mere automata<sup>e</sup>. And

<sup>a</sup> First printed in MDLIII. You may also consult, if you wish to be amused,  
1. *La Description Philosophale de la Nature et Condition des Animaux*.  
Lyon, 1561. 2. *Amusemens Philosophiques sur le Langage des Bêtes*. A la  
Haye, 1739. 3. *Essai Philosophique sur l'Ame des Bêtes*. Amsterdam, 1728.

<sup>b</sup> C. XXX.

<sup>c</sup> Life of Des Cartes, ii. 537.

<sup>d</sup> See what Vossius says in his elaborate essay, *De Orig. et Progress. Idolat.*  
iii. c. 41. See, also, a book, written by a physician of Rochelle, entitled  
*Traité de la Connoissance des Animaux*, p. 261.

<sup>e</sup> Cens. Philos. Cartesianæ, c. viii.

that Aristotle thought animals have motions from springs, like those of Automata, is very evident from his work on animals. That he gave them sensation and passions, but denied them the faculties of meditation, reflection, and deliberation, is equally evident.

Vigneul de Marville speaks <sup>a</sup> of another opinion, still more inconsistent; embracing the idea, that there exist certain elementary spirits, whose office in the creation is to put in motion all the machines of beasts, and those, too, not only in harmony with external circumstances, but according to certain fixed rules of mechanics.

It is exceedingly curious, that two of the most celebrated writers on man (La Bruyère and Des Cartes), should make the assertion, that animals consist of nothing but matter <sup>b</sup>. Rorarius was of a different opinion, as may be seen in his rare, but delightful work, *Quod Animalia bruta ratione utantur melius homine* <sup>c</sup>. Porphyry also says <sup>d</sup>, that animals have not only reason, but the faculty of making themselves understood; and that the cause why men are superior to them arises merely from the circumstance of their reasoning faculties being of a more refined order: and this he infers from the certainty which exists, in their being able to impart to each other. Sextus Empiricus also believed, that there is no animated being whatever, but enjoys the faculty of knowledge and understanding; and it is, assuredly, very remarkable, that the nearer an animal approaches to man, the fewer are the species; and it is equally wonderful, that all animals are formed after one general model of organization.

The celebrated Jew, Maimonides, gives them a species of free-will; and extends to them the Mahometan <sup>e</sup> doctrine,

<sup>a</sup> Mélanges d'Histoire et Littérature, i. 100.

<sup>b</sup> Nouvelles de la République des Lettres, p. 433.

<sup>c</sup> Amsterdam, 1566.

<sup>d</sup> De Abstinencia.

<sup>e</sup> Mahomet inculcated the doctrine, that, at the last day, the unarmed cattle will take vengeance on the horned, till entire satisfaction shall be given to the injured.



that beasts, in a future state, will have rewards as well as men, for what they suffer in this. Indeed, there have not been wanting some<sup>a</sup> to imagine, that the actions of beasts may be ascribed to an external reason, which is more excellent than the internal one of man. Even Grotius<sup>b</sup> gives into this idea: at least, such a construction may be given to one or two of his arguments.

Lactantius insists, that, except in religion, beasts imitate man in all things, and partake of his privileges. "They have souls, too," says he<sup>c</sup>, "though those souls are not immortal, as ours are." There have not been wanting some, however, to insist, that animals have not only a distinct knowledge of men, whom they see; but of God, whom they cannot see: and of this opinion was Xenocrates of Carthage<sup>c</sup>.

It is probable, that while some animated beings have instincts only; some may have instincts and faculties, so mixed, that it is not only difficult, but impossible, to show the line between them: while others may have intellectual faculties, susceptible of cultivation to a certain extent, in the same manner that man has; each having a circle, the boundaries of which it is impossible for any of them to overpass. It is probable, too, that if we are answerable for our conduct to man, we are also answerable to animals; and that, if the souls of men perish not, the souls of animals perish not. Marlowe says—

All beasts are happy; for when they die

Their souls are soone dissolved in elements.

\* How know we that? Why should we presume to set bounds to the justice, and the benevolence of the Creator? The greatest argument for the futurity of man arises out of the inconceivable injuries he suffers here. Do not animals

<sup>a</sup> Essais Nouveaux de Morale, 30. 32.

<sup>b</sup> De Jure Belli et Pacis, Proleg. 7.

<sup>c</sup> Vid. Strom. v.

<sup>d</sup> Clemens Alexand., De Optificio Dei, c. 2. Also, De Ira Dei, c. 7. Wallis seems inclined to the opinion, that the soul of an animal is of the figure and extent of the body it informs.—Vid. *De Anima Brutorum*, c. 2.

suffer injuries too? not only daily, but hourly \*. The Creator is, assuredly, the never-forsaking parent not of man only, but of all his creatures. Let me intreat you, then, my dear Lelius, to continue to instruct your children, to extend their sympathies to the animal creation, even so far as to regard each member of it as entitled to be hailed almost as a friend and a brother.

#### MAN THE GREATEST OF MIRACLES.

THOUGH time, power, motion, and space, are the most awful subjects, that can engage the meditative faculties of man; yet, being the most abstruse, it were wise to let them engage but little of our time: a few observations in respect to the relative connexions of men with the mineral, vegetable, and animal kingdoms, are, however, imperative. In respect to the first, it may be sufficient to observe, that minerals are the media, whence civilised life derives all its varieties and comforts; and that vegetables not only enable man to exist, but that they constitute the very scope and basis of his form.

The relation, that man bears to animals, has already been noticed in various passages of our work. The ourang outang resembles him in figure and form; it has the external organs of speech, but not the faculty of availing itself of their use. Parrots, ravens, and starlings, however, can imitate his voice; though they know nothing of the design and extent of its meaning. No machine has yet been discovered, that can imitate the voice at all: the stop of the organ, called the human voice, having no resemblance to speech; though it bears a distant analogy with the voice in singing. Even the flute is powerless.

The eye, the ear, and the voice, are the great master-pieces

\* There is a curious coincidence in regard to the happiness and misery of animals and man: one horse, for instance, leads a life of hunger, labour, and disease; another that of comfort, hilarity, and enjoyment. One man——The argument may be easily anticipated.

of Nature. The construction of the eye and ear is so beautiful, and their mechanism so admirably adapted to the offices they have to perform, that they alone are sufficient to indicate the hand of an all-powerful Being. The rays of light imprint on the optic nerve, not only in all their variety of form and colour, but in one instant of time, a vast assemblage of external objects. The ear is not more to be admired for its use, than for the exquisite beauty of its mechanism ; and that the loss of the power of exercising its functions is more sensibly felt, than the loss of those appertaining to sight, is proved by the circumstance of blind persons being, for the most part, far more cheerful than deaf ones. The eye and the ear are allied more intimately to the soul, than any of the other organs ; since they are the chief media by which we receive : and until we receive we cannot communicate. They are, therefore, more important than the organs of speech : and yet speech has been, and may well be called, the greatest miracle of Nature. To be capable of eliciting 2,400 different tones is, indeed, a wonderful faculty : but to possess that of expressing every feeling, and of conveying every mental impression to the mind of others, is a miracle ; the association of which is lost in the contemplation of eternal excellence.

No bee has ever introduced a single improvement in the construction of its cell ; no beaver in the style of its architecture ; and no bird in the formation of its nest. They respectively arrive at perfection by intuition. Man could form a cell as geometrically as a bee ; but he can collect neither the honey nor the wax. He surpasses the beaver ; and can collect the materials for the nest of a bird : but the utmost effort of his art will not enable him to put it together. He can neither make the leaf of a tree, nor the petal of a flower ; nor can he, when he finds them already formed to his hand, inclose the one in a calyx, or fold the other in a bud.

Beasts are covered with hair, with wool, and with fur ; birds with feathers ; fishes with scales ; and insects with a skin

so hard, that it not only supplies their want of bones, but preserves their warmth. Of these the coverings of birds and fishes are the most perfect. There is a species of crab, which, as we have observed before, clothes itself in the discarded shell of a lobster ; but man is the only animal, that can regularly form a covering for itself. He is the only animal, also, to whom Nature has intrusted the element of fire ; an agent, which is the most wonderful of the elements ; and which still baffles, by its opposite effects, the researches of philosophy.

Whether we consider man as one complete bodily machine, or in his relative parts of head, arms, hands, fingers, thighs, legs, and feet ; bones, ligaments, and membranes ; veins, arteries, glands, muscles, tendons, and nerves ; the heart, the blood, the stomach, and the mechanism, by which all those members are connected, and the nice expedients, employed to convert the food into chyle, to blend it with the blood, and to diffuse it through the entire system ; it may truly be said, that man presents to the astonished imagination, an attesting wonder ! But if we extend the contemplation to his sensations in youth, his reason in age, and his capacities in every stage of manhood, the visible signs, by which speech is embodied, and by which sounds are realised, are found to be inadequate of media, by which to express the excellence of the wonderful machine.

In fact, man needs not blush to be proud ; since he is capable of expressing all his wants and all his ideas by the medium of four and twenty characters ; of calculating numbers to comparative infinity with only nine numerical figures ; and with only seven separate notes, to elicit, on musical instruments, almost innumerable combinations of sound.

But the universe is replete with miracles : from the first source of caloric to the simple grain of sand, which contains animals, to which it is a world, as large as the whole circum-

ference of the globe is to us. For Nature constitutes a mirror, in which the Eternal seems to allow himself to be seen greatest in his smallest works: while, though a sublime mystery envelops and conceals, in awful solitudes, the first principles of life and reason; yet, as it is the privilege of a great mind to be capable of seeing much, where common minds see little, the most apparently insignificant object will frequently present to an enlarged imagination more than all the associations, connected with Raphael's school of Athens.

#### COMPARATIVE QUALITIES.

If charms are elicited from resemblances, Nature, too, exhibits contrasts, which, in their harmonies, present exquisite beauty. The solitudes of the Alps frequently afford instances of this in respect to colours. The ice is blue; the rocks of a dark brown; and the sky of a deep serene azure: while the crocus, the snowdrop, and the laurustinus derive no little of their beauty from the snow, that surrounds them. The almond-tree of Africa, the finest flowering tree on that continent, delicate as are its blossoms, derives, also, additional beauty from the circumstance, that it blows when few other trees are even ornamented with leaves.

Contrasts are also exhibited in the manners and capacities of animals in the effects of plants. The horse can feed upon hemlock; the Egyptian parrot upon the seeds of the carthamus; the pholas, the most humble of insects, has the power of boring into the hardest marble; and though the body of a star-fish is of a nature as soft as water, yet it swallows and digests objects, as hard as are the shells of muscles: and herons, though large and awkward, take a perpendicular flight; while hawks in pursuit of them, though apparently more capable of the action, take a circuitous one.

Some plants, which are poisonous in moist soils and situations, in dry ones are resolvent, carminative, and aromatic:

such are the sea holly, and the water navel-wort. But one of the greatest vegetable wonders, in respect to contrast, is presented in the root of the cassada: since, though in its crude state it is highly poisonous; by washing, pressure, and evaporation, it not only loses all its noxious qualities, but in tropical climates constitutes the bread of thousands.

In Europe, mineral impregnations are fatal to vegetable productions. In Chili, however, they have no effect upon them whatever: while near the south cape of Africa iron, or its oxyds, mixed with clay, moistened with water, produces a most exuberant vegetation. In the northern regions the phæna<sup>a</sup> tribe of insects, which, in the south, fly about in the evening, reverse their habits in Lapland by flying in the day, and reposing in the night. In Sweden the raspberry grows best among ruins and conflagrated woods<sup>b</sup>; and the epilobium<sup>c</sup> a native of every country in Europe, flourishes

here in such magnificence, as in a country<sup>c</sup> where every plant diminishes in size. Cork, which is the bark of a tree, has a multitude of pores: wood itself comparatively few: yet water and spirit will exude through wood, which has larger pores, sooner than they will through cork. Water elicits heat from lime; and clay, which is of a ductile nature, will become so hard with heat, as to strike fire with steel. Flint, the covering of which is rough, presents a smooth surface in whatever manner it is struck; and though to the touch it is as cold as snow, when struck with iron it elicits gems of fire. Sand, when mixed with lime, hardens into mortar; when mixed with soda and potash it will soften into glass. Lime makes water solid, and metals fluid. Bismuth, which is brittle, will, when combined with other metals, give them hardness: and though platina is remarkably ductile, yet it cannot be heated in a forge. The diamond, the hardest of bodies, is yet susceptible of the most brilliant polish; and the

<sup>a</sup> Acerbi, ii. 248, 4to.

<sup>b</sup> Clarke, Scandinavia, 524, 4to.

<sup>c</sup> Flora Lapponica.

oxyde of arsenic, which is a deadly poison, is frequently used in medicine for a beneficial purpose : while sulphur, one of the most combustibile of substances, enters into combination with silver, copper, iron, pyrites, zinc, and other metals :—it even enters into the composition of sea water.

#### COMPARATIVE FECUNDATION.

CONTRASTS, too, may be observed in the relative fecundities of animals and vegetables. An orange tree generally yields from 1,500 to 2,400 oranges; but an elm, living a hundred years, produces not less than 33,000,000 of grains. I once counted in a single plant of the *purpurea digitalis* 107,000 seeds. Some plants are, indeed, so prolific, that one flower producing only four seeds, would, if left to itself, in a very short space of time, spread from one end of the globe to the other. Rapacious birds generally lay but four eggs: some, however, only two: as the eagle, the cinerous vulture, and the great horned owl. The merlin and the kestrel lay six. Pigeons, on the other hand, are so prolific, that the produce of two pairs in four years may amount to 29,200. Vipers lay from six to ten eggs; the sea-tortoise ninety; the crocodile a hundred; spiders a thousand; and frogs eleven hundred. The *termes bellicosus* even lays 80,000 eggs in four-and-twenty hours! The *muscaria carnaria* increase so fast, that some have not hesitated even to assert, that three of them will devour a horse, as quickly as a lion: while a single aphid, if undisturbed for five generations, will amount to 5,904,000,000. Fishes are equally wonderful in their relative powers of production: for though some large fishes produce only one, carps spawn 342,144 ovula; and cod not unfrequently 9,384,000!

In the relative appetites of plants and animals, also, we may trace remarkable contrasts. The earthworm lives upon a small portion of very fine earth: but the caterpillar eats

double its weight in a day: and the dragon-fly more than three times its weight in an hour. The leech weighs only a scruple; but when gorged, two drachms. The leech never eats; and the house cricket never drinks: while the roughette bat drinks so copiously of the juice of the palm-tree, that it becomes intoxicated; when it is easily caught. If we recur to vegetables, we find similitudes equally extraordinary. The sunflower imbibes and perspires, in one day and night, sixteen times more than a man of moderate growth and firm constitution.

## COMPARATIVE WEIGHTS.

EQUAL weights always imply equal quantities, let the relative dimensions be ever so disproportionate. A column of air from the earth to the upper regions of the atmosphere is equal, in weight, to a column of water of thirty-three feet; and to a column of mercury of twenty-nine inches and a half. On a knowledge of this is constructed the barometer. Some substances have no sensible weight; as caloric, light, electricity, the magnetic fluid, and the effluence of flowers. Next to these are animalcules of infusion; some of which are so small, that two hundred of them are contained in a space, occupied by the minutest grain of sand. Then we may proceed to visible seeds; thence to invisible ones; contrasting them, at the same time, with the vegetables they respectively produce.

Cesalpini first compared the seeds of plants to the eggs of animals<sup>a</sup>. Their relative increase in weight, from their embryos to perfect animals and plants, has never been ascertained in a general way: but Desaguliers found the root of a turnip to be 438,000 times heavier than its seed: and Mons. du Petit Thouars exhibited an onion to the Royal Society of

<sup>a</sup> Vid. de Plantis, Romæ, 1603, 4to.; also Appendix ad Libros de Plantis, 4to, Florence, 1583.



France, which weighed three pounds seven ounces<sup>6</sup>. Calculating the weight of the seeds, and the periods of their respective growths, a result was found, that the onion gained three times its original weight, every minute, and the turnip seven<sup>7</sup>!

If we calculate the height of Trajan's column, and the dome of St. Peter's, we find they do not reach so high as the rocks of Dover: while Solomon's temple was not higher than a sugar maple-tree. If we proceed to length, there is no work of art longer than the wall of China: but Nature has one mineral (gold), one single ounce of which is capable of being extended to a distance, not less than 13,000 miles. It may be beaten into 159,092 times its original space; and to a thinness of  $\frac{1}{134560}$  part of an inch.

## DESERTS.

\* AN attentive investigator observes little or no monotony in Nature. Day succeeds to morning; evening to noon; and night to evening: summer to spring, and winter to autumn. Even the sea itself changes frequently in the course of a day. When the sun shines, its colour is cerulean; when it gleams through a mist, it is yellow; and as the clouds pass over, it not unfrequently assumes the tintings of the clouds themselves. The same uniformity may be observed throughout the whole of Nature; even the glaciers of the Grisons presenting varied aspects, though clad in perpetual snow. At dawn of day they appear saffron; at noon their whiteness is that of excess; and as the sun sinks in the west, the lakes become as yellow as burnished gold: while their convex and peaked summits reflect, with softened lustre, the matchless tintings of an evening sky. Hence Virgil applies the epithet *purpureum*<sup>a</sup> to the sea; and not unfrequently to mountains: while Statius<sup>b</sup> colours the

<sup>a</sup> Georg. iv. 373.

<sup>b</sup> Theb. iii. 440.

earth with the splendour of Aurora: The effect is beautifully alluded to by Mallet. The sun—

— glorious from amidst  
A pomp of golden clouds, th' Atlantic flood  
Beheld oblique; and o'er its azure breast  
Wav'd one unbounded blush.

These alternations cause a perpetual variety in the same objects. Hence the frequent interchanges, which exhibit themselves in a mountainous country, give it a decided advantage over open and campaign regions; since the degrees of light and shade, as the hills and valleys incline towards each other, are blended, reflected, and contrasted, in a thousand different ways. These contrasted scenes are perpetually exhibited in Italy, in Sicily, among the Carpathian mountains, and, more particularly, among the vales and lakes of Switzerland. At Spitzbergen the scenery is composed of bleak rocks and mountains: icebergs fill the valleys; and the whole is most romantically contrasted with the whiteness of the snow and the green colour of the ice<sup>a</sup>. The voyager is never weary of gazing. The total want of contrast, on the other hand, fatigues a traveller over the Steppes of Asia, the Pampas of Buenos Ayres and Chaco, the Savannahs of North America, the Llanos of Varinas and Caraccas<sup>b</sup>, and the deserts of Africa, almost as much as the actual distances themselves.

The ancients, ignorant of the magnetic powers of the needle, were able to travel over deserts only by night: when the sun appeared, therefore, they were obliged to halt. Quintius Curtius, in describing the deserts of Bactria<sup>c</sup>, says,

<sup>a</sup> A similar scene is described, as having been exhibited in one of the icebergs, in Amsterdam Island, by D'Auvergne.

<sup>b</sup> The only desert in America is that in the low part of Peru, stretching to the Pacific. It is not very broad, but in length it is 440 leagues.

<sup>c</sup> Lib. iv. c. 7.

that a great part of them were covered with barren sands, parched by heat; affording nourishment for neither men, beasts, nor vegetables. When the wind blew from the Pontic Sea, they swept before them immense quantities of sand, which, when heaped together, appeared like mountains. All tracks of former travellers were thus totally obliterated. The only resource left, therefore, was to travel by night, guiding their course by the direction of the stars. Silius Italicus thus describes the journey of Hannibal's ambassadors to the temple of Jupiter Ammon, situated in the deserts of Lybia.

Ad finem coeli medio tenduntur ab ore  
 Squalentes campi. Tumulum natura negavit  
 Immensis spatiis, nisi quem cava nubila torquens  
 Construxit Turbo, impactâ glomeratus arena :  
 Vel, si perfracto populatus carcere terras  
 Africus, aut pontum spargens per æquora Corus,  
 Invasere truces capientem proelia campum,  
 Inque vicem ingesto cumularunt pulvere montes.  
 Has observatis valles enavimus astris :  
 Namque dies confundit iter, perditemque profundo  
 Errantem campo, et semper media arva videntem,  
 Sidoniis Cynosura regit fidissima nautis.

Lucan, whose description of the march of Cato, over the deserts, is, unquestionably, the finest portion of the *Pharsalia*, adds a circumstance, that must have considerably augmented the difficulties of the march.

Qui nullas vidère domos, vidère ruinas ;  
 Jamque iter omne latet ; nec sunt discrimina terræ  
 Ulla, nisi Ætheriæ medio velut æquore flammæ.  
 Sideribus novère vias : nec Sidera tota  
 Ostendit Lybiæ finitor circulus oræ  
 Multaque deverso terrarum margine celat \*.

At the North Cape, Acerbi felt as if all the cares of life had vanished ; worldly pursuits assumed the character of

\* *Pharsal.* ix. v. 404.

dreams ; the forms and energies of animated Nature seemed to fade ; and the earth appeared as if it were susceptible of being analysed into its original elements. Naturalists behold with delight, bees entering the cups of flowers, and robbing them of their nectar ; the anxious solicitude with which ewes permit lambs to draw milk from their udders ; and the affection of turtles, sitting under a leafy canopy with their mates. In the northern regions no objects like these present themselves. There is nothing which can remind the traveller of Cashmere, of Circassia, the valleys of Madagascar, or the perfumed shores of Arabia Felix. A solemn magnificence, an interminable space, wearing the aspect of infinity, characterise the scene. The billows dash in awful grandeur against rocks, coeval with the globe ; marine birds, wild in character, and dissonant in language, skim along their girdles ; the moon sheds her solemn lustre on their dark and frowning pyramids ; the stars glow with burnished brilliancy ; and the Aurora Borealis adds terrific interest to the melancholy majesty of the scene. And yet, magnificent as these scenes assuredly are, the nerves chill in their contemplation ; the heart sinks with sullen melancholy ; and the soul deepens into an awful sadness : for man stands in the midst an alien and alone.

What contrasted pictures to these are presented from the Monthenon, near the city of Lausanne ! To the north stands the chateau de Beaulieu, immortalised by the residence of Neckar and his celebrated daughter, when escaped from the intrigues and tumults of Paris. There, too, is seen a weeping willow, standing in a garden, planted by the taste of the illustrious Gibbon. To the east rise three mountains covered with snow, and towering to a height of more than 10,000 feet : Clarens, the beautiful Clarens, lying below, with the chateau de Chillon on one side, and the small town of Villeneuve on the other. Pursuing the curve of the lake, the Rhone is beheld issuing, as it were, from the womb of a

long range of rocks, harmonized with aerial tints ; and seeming to flow out of a secret valley, for the purpose of mingling its waters with the deep azure of one of the loveliest lakes beneath the canopy of heaven. To the south, over the mountains of Savoy, Mont Blanc is seen lifting its white head like a speck amid the clouds : below, are the towns of St. Gingolph, and the rocks and buildings of Meillerie. The lake then stretches towards the neighbourhood of Geneva ; and a distant glimmering of the water denotes the spot where the Rhone, through an opening of the Jura range, flows into France. If at the North Cape we behold, as it were, the birth-place of Scandinavian genius, the neighbourhood of Lausanne may be recognised as the residence of true poetical enthusiasm.

Hark ! with what ecstatic fire  
 She strikes the deep-resounding lyre.  
 Wake ! all ye powers of earth and air,  
 Or great, or grand, or mild, or fair ;  
 Wake ! winds and waters, vocal be,  
 And mingle with the melody.  
     On every rock the echo rung,  
     On every hill the cadence hung :  
     And universal Nature smil'd  
     On scenes so fair, on notes so wild.  
 So soft she sung, she smil'd so fair,  
 So sweetly wav'd her radiant hair,  
 The Passions, ling'ring on their way,  
 Hung o'er the soft seraphic lay ;  
 While Rapture rais'd her hands on high,  
 And roll'd her eyes in ecstasy.—*Neele.*

Deserts, from their expansion, sterility, privations, and unbroken silence, are terrific and sublime to the last degree. The deserts of America are said to have a character, producing a melancholy, which no language can adequately express. Those of Asia and Africa afflict the mind with still more powerful emotions. A stillness, like that of the grave, pervades the whole scene, from the northern horizon to the southern. A sea of sand stretches from the east to the west :

not a tree, nor a blade of grass, relieves the eye: amplitude of space gives an amplitude to the mind; and a sublimity is imparted to the imagination, which promises a surety of immortality to the soul.

With deserts we associate the camel and the ostrich: The former exhibiting a curious instance of the use of animals to the human race; the latter, leading with its mate a secure, innocent, and social life<sup>a</sup>: and so far from leaving her eggs or her young, as many have supposed, to the mercy of the elements, she pays them an earnest and a strict, but, from the nature of the climate in which she lives, a divided attention. Her mate and herself watch them alternately.

• With deserts are also associated serpents; and as the traveller wanders over the wastes, he may amuse his imagination with recalling the powerful scene in the tragedy<sup>b</sup> of Æschylus, where Orestes is described as being stained with blood and supplicating protection; while women, whose hair consists of serpents, lie sleeping around him. Then he may rest on the Laocoon of the Vatican; Virgil's simile of a combat between a serpent and an eagle; Satan's return to the infernal regions<sup>c</sup>; or the illustration of a converted African. "The serpent, by pressing against two bushes, shifts himself every year of his skin. When we see this skin, we do not say, the serpent is dead;—no! the serpent lives; and has only cast his skin. This skin we may compare to our body; the serpent itself to the soul."

Many of these deserts, like the vale in Persia, called the Valley of the Angel of Death, are lands that "no man passes through, and where no man dwells<sup>d</sup>." Wastes of glowing sand,—they bear for their character the deep and majestic stillness of the wilderness; with no habitation; no motion; not a trace of animal or vegetable existence; and where

<sup>a</sup> Parsons' Trav. in Asia and Africa, 146, 4to.

<sup>b</sup> The Furies.

<sup>c</sup> Paradise Lost, b. x.

<sup>d</sup> Jerem. xi. v. 6.

Nature seems herself to be dead ! This is, nevertheless, the paradise of a wayward poet :—

Oh ! that the desert were my dwelling place,  
With one sweet spirit for my minister ;  
That I might all forget the human race,  
And hating no one, love but only her \*.

In deserts we have true personifications of silence. The Egyptians, Greeks, and Romans, paid divine honours to silence. Nature is never more awful than in its exemplification : whether in a convent ; in a cathedral ; in a retired glen ; in a forest ; or in a starless night. In woman it is affecting ; in man dignified.

The inhabitants of deserts have, for the most part, been always as much separated from the pleasures, as from the habits of civilized life. The Mauritanians and Gætulians<sup>b</sup> knew little or nothing of husbandry : they roved after the manner of the Scythians ; sleeping on their garments ; and using poisoned arrows for the purposes of guarding themselves from the wild beasts, that infested them on all sides. Like the Nigritiæ, living near the Niger, they carried bottles of water under the bellies of their horses.

The deserts of Zara were once peopled with a nation, who had all things in common. They are mentioned by Lucan<sup>c</sup>, Pliny<sup>d</sup>, and Silius Italicus<sup>e</sup>. The picture, sketched of the ancient inhabitants of the country beyond the Numidian deserts, exhibits, also, a contrast to the intervening regions, highly agreeable to the imagination ; since Leo Africanus assures us, that they lived in a partial state of equality, hunting wild animals ; tending their flocks and herds ; and preserving the honey of bees : the natural fertility of their soil enabling them to live without toil, ambition, or any other violent passion. They never went to war ; and never travelled out of their own country.

\* Childe Harold, canto iv. st. xxvi.

<sup>c</sup> Phars. iv. v. 334.

<sup>d</sup> Lib. v. c. 8.

<sup>b</sup> Lucan. Phars. lib. iv.

<sup>e</sup> Lib. i. v. 142 ; ii. v. 181.

The inhabitants of the Arabian deserts are descendants of Ismael, the son of Abraham and Hagar; of whom Moses relates, that the God of the Jews declared, before his birth, that "he should be a wild man; that his hand should be against every man, and that every man's hand should be against him <sup>a</sup>." Ismael became an archer <sup>b</sup>, and dwelt in the wilderness, where his descendants remain even to this day; living in clans or tribes. As Ismael was an archer, so were his descendants, in the age of Isaiah <sup>c</sup>; and, till the time when fire-arms were introduced, they were the most skilful archers in the world. From age to age have these Ismaelites been in perpetual hostility with the surrounding nations; and yet they occupy the same wilderness still. They retain the same manners, habits, and customs. Savage in character, they are social only to those of their own tribe. Intractable, they wander from spring to spring; subsisting chiefly on their herds of cattle and camels; and living in tents covered with skins. Like the Jews, they refer to twelve original tribes; they practise circumcision; marry only among themselves; and retain with equal pertinacity their peculiar manners and prejudices. In one remarkable circumstance, however, they differ: the Jews still adhere to the dispensations of Moses; the Ismaelites have adopted those of Mahomet:—and while all the countries, which surround them, have been subject to storms and revolutions beyond those of any other quarter of the globe, and while the Jews are scattered through all the nations of the earth, they have subsisted through every species of vicissitude. And though Sesostrius, the Persians, Alexander, Pompey, Gallus, Trajan, and Severus, raised large armies, and in part executed designs of extirpation against them, yet were they never able to do them any very serious injury. They rode without bridles or saddles <sup>d</sup>; and in the hottest of

<sup>a</sup> Gen. xvi. v. 12.

<sup>b</sup> Gen. xxii. v. 20.

<sup>c</sup> Isaiah, xxi. v. 17.

<sup>d</sup> Two passages in Livy seem to contradict this: lib. xxi. c. 44. 46; also Sallust, in Jugurtho.



engagements managed their horses only with their whips<sup>a</sup>; charging their enemies generally in the night<sup>b</sup>. They were a healthy, long-lived people<sup>c</sup>; they clad themselves in loose garments; had a plurality of wives; and seldom indulged in meat; living chiefly on herbs, roots, milk, cheese, and honey.

If the Numidians were superior to the Nigritiæ, Getulians, and Mauritians, the inhabitants of the deserts of Petra seem as much to have surpassed the Numidians. When Demetrius<sup>d</sup>, by order of his father, Antigonus, sat down before Petra with an army, and began an attack upon it, an Arab accosted him after the following manner:—"King Demetrius: what is it you would have? What madness can have induced you to invade a people, inhabiting a wilderness, where neither corn, nor wine, nor any other thing, you can subsist upon, are to be found? We inhabit these desolate plains for the sake of liberty; and submit to such inconveniences, as no other people can bear, in order to enjoy it. You can never force us to change our sentiments, nor way of life; therefore, we desire you to retire out of our country, as we have never injured you; to accept some presents from us; and to prevail with your father to rank us among his friends." Upon hearing this, Demetrius accepted their presents, and raised the siege.

In the great desert of Sahara, so extensive and so waste is the prospect, that Adams travelled with the Moors nine-and-twenty days, without seeing a single plant;—not even a blade of grass! and Sidi Hamet reported to Riley, that he journeyed over the same desert twenty-eight days, in another direction, with the same aspect of sterility. During ten days of this journey, the ground was as hard, as the floor of a house. He was on his way to Timbuctoo, in a caravan, consisting of eight hundred men, and three thousand camels.

<sup>a</sup> Oppian de Venat., lib. iv. Herodian, lib. vii.

<sup>b</sup> Vide Nic. Damascene, in Excerpt. Vales., p. 518.

<sup>c</sup> Appian, in Lybic., c. vi. 39. 64.

<sup>d</sup> Plut. in Vit. Demet.

In a subsequent journey, with a thousand men and four thousand camels, they encountered the burning blast of the desert. For two days they lay down with their faces to the ground. Two hundred camels, and upwards of three hundred men perished.

The wildest waste but this can show  
Some touch of Nature's genial glow;  
But here,—above, around, below,  
On mountain or on glen,—  
Nor tree, nor shrub, nor plant, nor flower,  
Nor aught of vegetative power,  
The weary eye can ken <sup>a</sup>.

This desert is equal in extent to the one-half of Europe <sup>b</sup>: it is the largest in the world. Here Nature presents herself in characters of frightful sterility. Gloomy, barren, and void, uniformity here produces sensations of the most distressing and disconsolate melancholy. A heat prevails, too, under which Nature herself seems to sink; the mind experiences no delight from the imagination; the soul feels no inspiration of poetry: even Tasso would be read in repulsive silence: curiosity is entombed, as it were; and the imagination pictures nothing to animate the dreadful waste, but wild boars, panthers, lions, and serpents <sup>c</sup>.

In boundless seas, impenetrable forests, and in vast savannahs, there resides grandeur, heightened by an awful repose. Here the imagination pauses for materials, wherewith to heighten the desolation and despair. This silence, this soli-

<sup>a</sup> Scott, Lord of the Isles.

<sup>b</sup> Vide Rennell's Appendix, p. lxxxiii.

<sup>c</sup> In the midst of the great desert between Mourzuk and Bornon, towns, villages, wandering tribes, and caravans, sometimes occur to break the solitude of this dismal belt, which seems to stretch across Northern Africa, and, in many parts of which, not a living creature, even an insect, enlivens the scene. Still, however, the halting-places at the wells, and wadeys, or valleys, afford an endless source of amusement to the traveller, in witnessing the manners, and listening to the conversation, of the various tribes of natives, who, by their singing and dancing, their story-telling, their quarrelling and fighting, make him forget, for a time, the ennui and fatigue of the day's journey.—*Denham's Narrative of Travels in Northern and Central Africa*, Pref. vii.

tude,—more horrific are they to the imagination, than the perspective of whole ages of action, difficulty, and labour. Napoleon, in crossing the desert, to inspect the forts of Suez, and to reconnoitre the shores of the Red Sea, passed only one tree in all the journey; the whole of which was tracked with bones and bodies of men and animals. The night was cold, and there was no fuel. His attendants gathered the dry bones and bodies of the dead, that lay bleaching in the desert: of these they made fires<sup>a</sup>; and the Conqueror of Egypt laid himself down upon cloaks and slept in the warmth<sup>b</sup>. “My friend,” said Denon to Desaix, as they were one day contemplating the same deserts, “is not this an error of Nature? Nothing here receives life; every thing inspires melancholy, or fear. It seems as if Providence, after having provided abundantly for the other portions of the globe, suddenly desisted, for want of materials; or abandoned it to its original sterility.” “Or is it,” replied Desaix, “the anciently inhabited part of the world, in age and decrepitude? Men have so abused the gifts of Nature, that, as a punishment for their ingratitude, Nature may have sterilized their soil!”

The sands of the deserts were, probably, once the sands of the sea. While surveying Nature under these aspects, where all is inanimation and mystery, in the midst of a profound and frightful silence, the mind bends beneath the weight of an oppression, like that of a nightmare. No quadruped, no bird, no insect, gives relief to a circular horizon of unvaried aspect. A boundless view, like that of the

<sup>a</sup> Vide Mémoires pour servir à l'Histoire des Expéditions en Egypte et en Syrie, par J. Miot.

<sup>b</sup> The Emperor remarked, that the desert always had a peculiar influence on his feelings. He had never crossed it without being subject to a certain emotion. It seemed to him, he said, “the image of Immensity:—it showed no boundaries, and had neither beginning nor end:—it was an ocean on *terra firma*.” His imagination was delighted at the sight; and he took pleasure in drawing our attention to the observation, that “Napoleon” meant “Lion of the Desert.”—*Las Cases*.

Atlantic, or Pacific; but 'destitute of the sound of the winds,' the music of waters, the teinture of clouds, and the motion, which gives life and circulation to the most torpid of temperatures. All is one vast scene of lifeless monotony! In the night, however, the heavens exhibit a moving picture of magnificence, not to be paralleled in any other part of the globe: the God of Nature seeming to have directed all his powers to produce a scene, at once to command the admiration, and to overwhelm the faculties of the soul.

Though deserts present such terrible images to the mind, there are circumstances, connected with their history, that are not wanting in the power of presenting fascinations for high and ardently poetical imaginations. The march of Alexander furnishes a subject for a poet, or a painter; when, after sustaining incredible dangers and fatigues, he came to a spot, watered by rivulets, and luxuriating in all the beauties of a perennial spring, blooming round the temple of Jupiter Ammon. Than the expedition of Cambyzes, history has not a more terrible example: if we except the destruction of Sennacherib's army before the walls of Jerusalem; and the loss of the army of Napoleon in the snows of Russia. Having

Defil'd each hallow'd fane, and sacred wood,  
And, drunk with fury, swell'd the Nile with blood<sup>a</sup>,

Cambyzes divided his army into two parts. One of these he headed himself against the Ethiopians; but was obliged to return to Thebes, for want of supplies, after having lost a great portion of his men, who were driven to the necessity of eating human flesh. That part of his army, which he sent against the Ammonians, was never heard of after. It is supposed, therefore, to have perished in a whirlwind, which buried it in the sands of the desert<sup>b</sup>.

Horrible as this event assuredly was, the Spanish and Por-

<sup>a</sup> Econ. Veget., vol. ii. p. 437.

<sup>b</sup> Probably in a collection of sand-pillars.

tuguese writers relate an individual circumstance, which has the power of exciting still more affecting impressions. Every father, husband, wife, mother, and child, can feel the history of Don Emanuel de Souza, and his unfortunate wife ! Having amassed a large fortune, at Diu, of which he was governor, Don Emanuel embarked with his wealth, his beautiful wife, and his children, for his native country. The ship, in which they sailed, was wrecked upon the coast of Africa. Escaped with his wife, his children, and a part of his crew, Emanuel pursued his way by land. The country became more rude, as they advanced ; more barren, and more desolate. Some of his party searched for water ; others for food ; most of them died, either of hunger, of thirst, or of fatigue. Some were murdered by the natives ; and not a few were devoured by lions, leopards, and panthers. Donna Leonora arrived, at last, with her husband and children, at a small Ethiopian village ; Emanuel having sunk, from heat, fatigue, and distress of mind, into a state of insanity. The natives of this village obliged them to give up their arms. This was a signal for outrage. The savages stripped them naked ; and, in the midst of a burning sun, left them, in a pathless desert, to the fury, or rather the mercy, of wild beasts. The unfortunate travellers continued their journey. The feet of Leonora swelled, and, at length, bled at every step. Her children, parched with heat, and covered with dust, cried in all the agony of want. Her husband was insane : and she was naked, with all her modesty, in the face of many men. She knelt upon the earth ; she dug herself a hole with her hands ; and buried herself up to the bosom in sand, to conceal her nakedness. In that state she received the last breath of two of her children. She now gave herself up to despair : her lips were burning with thirst ; her eyes sunk in their sockets ; she stretched out her arms to her husband, and died in his embrace ! Wild, distracted with his calamities, Don Emanuel caught his only remaining child in his

arms; and rushed into a neighbouring wood; the child uttering piercing shrieks; and both were almost instantly destroyed by lions, whose savage growls were heard by the few remaining servants of his party; who, after a multitude of dangers, returned to Portugal to relate the tale.

If, in travelling over Norwegian Lapland, Acerbi esteemed every fountain he discovered, and every plant of angelica he saw, a source of pleasure and luxury: here, where all of life seems proscribed, and where solitude appears to brood over the matchless sterility, in sullen silence, the traveller

—— trembling, totters on;  
Breathes many a prayer; heaves many a groan;  
Fears all he hears; doubts all he sees;  
And starts and shakes in every breeze.—*Neele.*

Yet even here, where neither a flower blooms, nor a plant vegetates, upon a more minute inspection, Nature is still seen to breathe in animal existence: for amid the parched sands are a thousand species of insects, though none are beheld or heard, buzzing in the air.

In beautiful countries, while we confine our observations to the scenes or objects, presented to the eye, all is enchanting. But the moment we begin to associate them with the inhabitants, from that moment part of our pleasure fades away. Where man plants his foot, he plants his passions. And where his passions operate and preponderate, adieu to peace! In deserts, man is a mere sojourner for a day. The man of wealth is seldom seen there; and the man of poverty hurries through it, as if he feared to engage an enemy at every step.

In active scenes, the pure spirit of immortality seems already to shed its influence over him, who loves the Deity “without interest and without fear:” and we feel a thousand motives for admiring the man, who “strives with fortune to be just.” Job was a dweller on the borders of the deserts. The book, which commemorates his virtues and his misfor-

tunes, seems to have been written expressly for the purpose of proving, that misfortunes ought never to be regarded as judgments. Indeed some persons seem born to misfortune, as the ocean is made to flow in periodical times. They are unfortunate in every wish they form ; in every object that they love.

Oh ! ever thus from childhood's hour,  
I've seen my fondest hopes decay ;  
I've never lov'd a tree or flower,  
But 'twas the first to fade away !

I never nurs'd a dear gazelle,  
To glad me with its soft black eye,  
But when it came to know me well,  
And love me—it was sure to die !—*Moore.*

Amid deserts we miss the most stupendous effort of the eternal power,—the mind of man ; and matter itself appears almost sensible of its forlorn condition. If the tongue and the heart, as the celebrated Arabian shepherd, (Lokman), was accustomed to say, are “ the best and the worst parts of man,” in scenes, so desolate, we seem to have no reason to inquire, if wisdom

————— will reside  
With passion, envy, hate, or pride ?—*Edda—Cottle.*

Accustomed to admire the powers of Nature, in all we see, in all we hear, in all we feel, Man, among deserts, appears to have no more power to build,—in other climes so easy,—than he has to give direction to the winds ; to stop the motion of the tides ; or arrest the course of the planets. And yet the morning star rises here, as well as in Italy and Greece\*. Here, too, the moon shines as vividly, as in winter it does over the Arctic Circle. In those regions the sky is frequently green, caused by the blending of the yellow colour of the

\* The Arabians call the morning stars angels. Job\* applies to them a similar title ; and exclaims, “ If thou art innocent, thou shalt shine forth as the morning star † ”

\* Ch. xxviii. v. 7.

† Ch. xi. v. 17.

atmosphere, and the blue of the waters. Here the sky is either crystalline or yellow. In the higher latitudes, in consequence of the cold, the atmosphere becomes so condensed, as to refract its rays in a manner to exhibit phenomena more beautiful than the painter can depict. Sometimes are exhibited circles of various colours ; at other times semicircles ; now oblong rings, like that of Saturn ; and occasionally it hangs over the vast abyss, as if impregnating it with forms and colours like its own. Among deserts the moon rises and sets in one unvaried scene of splendour. Less vivid than the sun, it appears more benignant : and as the Thessalian musicians are fabled to have had the power of drawing it from heaven, indicating that there are in regions within its influence far “ more beautiful things than these,” it awakes a rich music, as it were, of thought ; and we seem ready to hail it as a paradise, floating in the blue expanse, for the reception of elegant and injured spirits.

## COMPENSATIONS.

NATURE is always just ; if not, apparently, in her gifts, at least in her compensations.

With gold and gems, if Chilian mountains glow ;  
 If bleak and barren, Scotia's hills arise ;  
 There plague and poison, lust and rapine grow ;  
 Here peaceful are the vales, and pure the skies,  
 And freedom fires the soul, and sparkles in the eyes.

In Spitzbergen there are no trees or shrubs ; but there are wild lettuces, ground ivy, hellebore, saxifrage, mountain heaths, heart's-ease, strawberries, and scurvy grass : an anti-scorbutic so excellent, that seamen call it “ the gift of God.” Here, too, are gold ore, and alabaster. The Philippine Islands are subject to earthquakes, and to a vast number, not only of poisonous plants, but poisonous animals. Yet it is blest with an almost unequalled soil ; a perpetual verdure



adorns even the mountains ; and various descriptions of trees put forth buds, blossoms, and fruit, through almost all the year. It is fertile to incredulity. It has an immense number of buffaloes, deer, and wild goats ; and is capable of being made the centre-point of commerce between Japan, China, and the Spice Islands. Part of Peru, and the whole of Egypt, are seldom visited by rains ; but they are compensated by dews. Sumatra is in continual alarm from tigers, wild elephants, and rhinoceroses ; but it has many of the choicest indulgences of Nature. The Azores are exposed to earthquakes and inundations ; but they enjoy a delicious climate ; and no venomous animal can live in any of their islands. Melinda is subject to violent storms ; but it is one of the most fertile countries of the Indian continent ; and though the province of Hami, in China, is situated in the centre of deserts, yet it has, to balance that inconvenience, fossils, minerals, agates, gold, and diamonds. The country is a paradise ; and produces good sheep, and fine horses.

Thus we find, that most countries have compensations for particular evils. But amid deserts, Nature *seems* to have loathed her materials, and to have quitted them in disgust and disdain.

## STATES OF SOCIETY.

WHAT a contrast is there in the feelings, which animate the heart of a sailor, after a long voyage, which toil and difficulty, increased by protracted hope and incessant disappointment, has rendered almost insupportable, when, from the topmast of his ship, he unexpectedly sees, and calls out, "land !" And as the hills rise higher and higher out of the ocean, and the soft ærial tints fade, and wood and rock and hill and valley

<sup>a</sup> — Humilemque videmus Italian.

*Italiam ! Primus conclamat Achates ;*

*Italiam læto socii clamore salutant.*—Æn. iii. v. 52.

become more and more conspicuous; what emotions can be so vivid, so energetic, or transporting? Such were the feelings of those, who first discovered the islands of Tinian, Mindanao<sup>a</sup>, and Protection<sup>b</sup>; and of that most lovely of all those beautiful islands, that stud the bosom of the Pacific;—Juan Fernandez.

From a distance, this island, which is only fifteen miles long and six broad, has a wild and inhospitable appearance: but, on the approach, its rugged aspect softens; its hills assume the colour of vermilion; and its valleys exhibit some of the most delightful pictures it is possible to behold! “Scenes of such elegance and dignity,” as the author of *Commodore Anson’s Voyage* observes, “that would with difficulty be rivalled in any other part of the globe.”

Has Heaven reserved, in pity to the poor,  
No pathless waste, or undiscovered shore?  
No secret island in the boundless main,  
No peaceful desert, yet unclaimed by Spain?

Oh that this enchanting island were still uninhabited and free! Thither would we go, my Lelius, and, realising on its fruitful soil the glories of a golden age, “echo should nowhere whisper our hiding-place.” In this favoured spot, the simple productions of unassisted Nature are said to excel all the fictitious descriptions of the most animated imagination<sup>c</sup>.

— It were a seat, where Gods might dwell,  
And wander with delight<sup>d</sup>!

Thus, you observe, Nature acts upon her usual plan of beneficence; even though none are present to see and to admire. The birds sing with as soft a note; the bee murmurs and distils as sweet a honey; fruits blossom and present their loaded treasures; while the waterfall and the rivulet elicit sounds as soothing, as animating, and as delightful<sup>e</sup>.

<sup>a</sup> See *Forest’s Voy. to New Guinea*.

<sup>b</sup> *Vancouver’s Voy.*, vol. iii.

<sup>c</sup> Vide *Anson’s Voy.*, p. 119, 5th edit.

<sup>d</sup> *Par. Lost*, b. viii. 320.

<sup>e</sup> Juan Fernandez is an island, which must always be a spot of great interest; for not only Selkirk lived upon it, but two others were separately cast, and lived there, till rescued by ships, accidentally passing. Captain Moss visited it in

Forsaking all, that would remind us of this vast scene of warfare, public and private, we should there learn how little necessary to our happiness are the artificial wants of a society, polished chiefly in its vices. The community of our families would recompense us for the experience, which the world has severely taught to us : knowing no method of cementing our friendship, superior to that of deserving each other's esteem ; instilling into the minds of our children the firmest regard for one another, and a strict veneration for justice ;—who would not wish to appertain to a republic, which converted life into a secret journey of innocence ;—gliding insensibly away ? In the hour of sorrow, who would not meditate on our happiness with an envy, tempered into a desire of emulation ? In the moment of oppression, who would not fly to us for shelter ? And, in the height of his enthusiasm, what poet would disdain to hold us forth, as an example, not unworthy the imitation of mankind ? “ Oh ! Constance ! ” exclaimed Har-

1792 ; and this is the account he gave us of it some years after \*. “ I have been twice at Juan Fernandez. The first time the governor treated us very kindly. His name was Don Juan de la Canteza. We walked all over the island. The verdure was very fine, and the woods beautiful ; and not a hill, but on it, we saw a multitude of goats. The west side of the island rises almost perpendicularly from the sea ; and, therefore, allows no landing. As to anchorage, there is none. We saw, in different parts of the island, several houses, every one of which had a garden ; in which were growing onions, cabbages, potatoes, and a few figs, cherries, and plums. Thyme was also to be seen, and it scented the air deliciously.” “ How many inhabitants ? ” “ About a hundred and sixty, besides children. The women I thought rather pretty than otherwise. As to children, there was scarcely room for them in the houses. MASAFUEO, however, pleased me much more : for there we caught not less than 2000 seals in less than ten days. I was delighted to see the hawks so tame there. The valleys, too, are very beautiful ; well watered, and as green as emerald.” “ Any flowers ? ” “ A multitude ; but the only ones, I remember, (being no botanist) resembled wild-violets and water-lilies.”

Juan Fernandez has lately been visited by an earthquake (1834-5) ; and so violent a one, that the valley, in which the town was situated, has been converted into a basin of mud ; the inhabitants having had scarcely time to quit, and escape to the mountains.

He afterwards, I believe, published an enlarged account of it.

dius one evening, as we were indulging our imaginations on this delightful subject, "Oh! Constance! thou, whom my heart loveth above all the treasures of the world, with what delight could I, even at this advanced season of life, now that my blood is chilled, my eyes fading, and my heart lacerated with cruel wounds;—with what delight could I contemplate, in the bosom of the Pacific, a constellation of free, virtuous, happy, independent spirits!"

But in vain do we look, in all the wide continents of the globe, for a society, in any way approaching to such a state of primitive simplicity! Society, indeed, seems to have assumed a feature, not entirely dissimilar to that, which characterizes the Arabs of the northern part of the deserts; who, blessed with the affections of husbands, fathers, and friends, esteem all men their enemies, who do not belong to their party. For, in Europe, in Asia, in Africa, and in America, there is not a city, nor a town, nor a village, nor even a hamlet, which contains so great a portion of harmony, as that prevailing among the animals that inhabit the shores of the New Year's Islands. There sea-lions, as we learn from a celebrated navigator<sup>a</sup>, occupy the greatest part of the coast; bears the principal portion of the land; shags reside upon the cliffs; penguins in such places as have the best access to the sea; while the smaller birds occupy the more retired places. Thus every portion of the island is respectively inhabited; none of the animals encroaching upon each other. The most perfect harmony subsisting through all the separate tribes, they occasionally mix together, like domestic cattle in a farmer's yard; eagles and vultures sitting together on the cliffs among the shags; and shags upon the beach among the sea-lions. They appear, indeed, nearly to have attained their golden age: for vultures and falcons will, (according to the poets), in that happy era, be observed sitting on the cliffs, and on the summits of

<sup>a</sup> Capt. Cook, 2nd Voyage, vol. ii. p. 186.

high mountains, no longer intent upon their prey. Parrots of every colour will approach nearer to the human voice; the parroquet, with its green plumage, will sit secure from the attacks of serpents; the blue bird will quit its inaccessible solitudes; and the bird of Paradise will be gifted with song.

*Julia!*—Oft in my fancy's wanderings,  
 I've wish'd that little isle had wings,  
 That we, within its fairy bowers,  
 Were wafted to the sea unknown,  
 Where not a pulse should beat but ours,  
 And we might live—love—die—alone!  
 Far from the cruel and the cold—  
 Where the bright eyes of angels only  
 Should come around us, to behold  
 A paradise so pure and lonely.—*Moore.*

What a lesson, and what a contrast, does the picture of Cook present to that greatest and proudest of all animals, MAN<sup>a</sup>! Is there a city, a town, a village, or even a hamlet, in all Europe, that is not a prey to the worst of all hostilities, envy and ill-will? Is there a city without its factions; a town without its parties; a village or a hamlet, that does not contain either a despotic country squire, a proud unbending priest, an encroaching farmer, or a narrow, pinching, worthless overseer? Were you a cynic, my Lelius, you would be almost tempted to say, that the earth more resembled the

<sup>a</sup> The inhabitants of the Balearic Islands would never permit either gold or silver, silks or precious stones, to be imported, or even used in their country. Not far distant from Carthage, Rome, Gaul, and Spain, they lived in perpetual peace and ease for upwards of four hundred years. "As there was nothing to pillage them of," says the historian, "they were permitted to enjoy their poverty in tranquillity."

The natives of the Loo-choo Islands, in the same manner, have no money, and never heard of war. When Lord Amherst mentioned these circumstances to Bonaparte at St. Helena, he exclaimed, "No arms!—*Sacre!*—How do they carry on war, then?" When the same was related to Mr. Vansittart, the Chancellor of the English Exchequer, he is said to have exclaimed, "No money!—Bless me!—How do they carry on the government?" —Quarterly Review, No. xxxvi. p. 323.

plantain-tree of Guinea and Brazil, than the New Year's Islands. On the top of this tree, reside monkeys, continually at war with each other; in the middle are snakes; on the extreme branches hang nests of woodpeckers. A picture, far more melancholy to the heart, than even a view of a rich, beautiful, and romantic country, not only without a man to pluck its fruits, but without an animal to graze its meadows, or a bird to animate its woods. It is thus wherever man places his foot! In vain are the landscapes beautiful, and the soil productive. The meanness of some, the arrogance of others, and the rapacious appetites of all, will, as long as the present system of engendering dishonourable association lasts, prevent any material accession to public, or to private happiness.

To suppose, that happiness can exist with the present system of education, is as absurd, as the idea, that a comet, because its course is eccentric, and its period of revolution unknown, wanders without a plan, and without a fixed and pre-ordained orbit. What kind of exhibition does society present? Little better than the interior of a wasp's nest! Among the rich, an almost general conspiracy against the poor; a general ingratitude among the poor themselves; an universal desire to pull every one down; fevered with a never-sleeping appetite to elevate ourselves. Why will not governors believe, that the best instrument for human happiness is a manual for the direction of early association?

Life is a fair, nay, charming form  
Of nameless grace and tempting sweets;  
But Disappointment is the worm,  
That cankers every bud she meets<sup>a</sup>.

Confucius tells a melancholy truth in the moral of the following tale:—A shepherd having lost all his sheep, except fifty, gave himself up to despair, having a large family of children. His neighbours, who respected and loved him (as well as worldly-minded men are capable of loving and respect-

ing), came to his cottage, and condoled with him, after the manner of the country. Soon after the loss of his sheep, his wife was seized with a fever and died. Upon this, his neighbours came to him again; and, to console him, one offered him his sister, another his daughter, a third his niece, and a fourth his ward. "Gracious Heaven!" exclaimed the shepherd, "in what a country do I live! Now I have lost my wife, the best of all my possessions, you tell me, I can repair my loss by marrying either your nieces, your wards, your sisters, or your daughters. But when I lost my sheep, one after the other, to the number of two hundred, not one of you offered me so much as a single lamb;—though you all declared to me, that you loved me better than all your neighbours beside!"

But though we might as well suppose, that water will, for a constancy, turn crimson; the blue sky purple; iron become silver, and zinc gold; as to imagine, that men will be, essentially, any other than their natures prompt them; yet, in the wide sphere of history and geography, some few instances are on record, where the human mind appears to have enjoyed, at least an appearance of, repose and content. Italy, in 1490, exhibited such an imposing picture. For the space of a thousand years preceding, Italy had, at no time, enjoyed such peace, prosperity, and ease. And the people, taking advantage of this halcyon state of public and private affairs, cultivated not only their valleys but their mountains; and, being under no foreign influence, the cities grew into splendour and magnificence. The country was the seat of majesty and of religion; military glory was not wanting to their pride; and there were men distinguished in almost every department of science, learning, and the liberal arts. Nature, however, has not granted a long state of happiness, either to individuals or communities. That of Italy was blighted by the expedition of Charles VIII. For, from that event proceeded a long train of mis-

fortunes and calamities : changes of countries and masters ; desolation of provinces and states ; and the destruction of many cities. “ The most cruel murders,” says Guiccardini<sup>a</sup>, “ paved the way to new diseases, new modes of governing, new customs, and more cruel methods of making war.”

In many districts of Java, particularly in those of Sundha<sup>b</sup>, manners and customs prevail, which bear no very distant resemblance to patriarchal ages. The villages constitute detached societies under a priest or chief, and harmony prevails entire in these communities ; though one village occasionally disputes with another. Great deference is paid to age ; the commands of parents and superiors are strictly obeyed ; they hold each other in great esteem ; pride themselves upon any good or great deed, performed by their kindred or neighbours ; and have a great veneration for the tombs, ashes, and memories of their ancestors. They are honest, ingenuous, and kind-hearted ; faithful in their engagements ; and extremely cleanly in their persons. Hospitality is not only enjoined by many striking precepts, but zealously practised : and they indicate their fear of acting unjustly or dishonourably, in the possession of a lively sensibility to shame. They rise before the sun ; they go soon after into the rice field with their buffaloes ; return home about ten ; bathe and take their morning's meal. During the heat of the day, they occupy themselves under the shades of trees, or in their cottages, with making or mending their implements of husbandry, or in forming baskets. About four they again go to the fields with their buffaloes ; at six they return and take their supper : then they form themselves into small parties, and the whole village exhibits a picture of quiet enjoyment.

<sup>a</sup> Hist. of Italy, vol. i. pp. 4, 132.

<sup>b</sup> Raffles, vol. i. pp. 247. 251, 4to.



## PINDARREES OF INDIA.

THERE are three species of uncultivated life particularly striking. These are expressly marked by Faria, Tacitus, and one of the Hebrew writers. "The outrages committed in Ceylon," says Faria<sup>a</sup>, "obliged the natives to seek refuge among the wild beasts of the mountains, to shun the more brutal outrages of man." "The Chauci," says Tacitus<sup>b</sup>, "are the noblest among the German nations: and they maintain their greatness more by justice, than by violence. Without any illegitimate desires or wishes, and confident of their strength, they live quietly and in security; neither provoked, nor provoking to war. But when roused by oppression, they never fail to conquer." "The five spies of Dan," says a Hebrew writer, "went to Laish, and saw the people that were there, how they dwelt, careless after the manner of the Zidonians, quiet and secure; and there was no magistrate to put them to shame in any thing." That is, they lived in such a state of security and innocence, that even a magistrate was not required for their safety. A state of honourable poverty, in which every father was a patriarch in the midst of his family.

Now let us contrast these pictures with the state of society, in which the Pindarrees of India disgrace the form and figure of men. These outlaws have an origin much earlier, than has been generally supposed; for their ancestors fought against the army of Aurungzebe. When at peace, they live in societies of one hundred, one hundred and fifty, and two hundred, governed by local chiefs. In times of excursion, they are assembled by the trumpet of their great chief, whom they style *Labbrea*. When this chief has resolved upon an excursion, he mounts his horse, and proceeds to a distance,

<sup>a</sup> Mickle's Dissertation, Portugal, Asia, c. ji.

<sup>b</sup> De Moribus Germ., cap. xxxv.

preceded by his standard-bearer, and attended by trumpeters. At the sound of the trumpets the clans quit their occupations like magic, and join his standard. He then marches forward, waiting for no one; and his followers join him as fast as they can, taking with them provisions only for a few days. Wherever they go, they carry want, destruction, death, torture, and consternation. When attacked, they fly in all directions, and trust to chance and their own individual skill to unite again. By a large fire made at night the scattered forces know the post of their chief, and all endeavour to join him as soon as possible. They have little order, no guards at night, and no scouts by day; they are, therefore, frequently surprised.

Their pride and chief care consist in their horses, which they feed in the best manner; giving them maize, bread, and whatever they can get; sometimes even cheering them with opium and balls of flour, stimulated by ginger. They sleep with their bridles in their hands; and are, at all times, prepared for plunder, for battle, or for flight: but fighting only for the first, they never engage but when they are superior in numbers. Flight with them is no disgrace; and he, who flies the fastest, prides himself the most; and his joy at escape is signified by the manner in which he caresses his horse. Such being the case, his greatest solicitude in the choice of a horse is swiftness; because, when surprised, he can spring upon his saddle, and be out of sight in an instant. If he loses him, however, the disgrace is indelible. His arms consist of a sword, a spear, and a lance; for his use of fire-arms is but partial. To a life of depredation the Pindarrees attach neither crime nor disgrace; personal interest and grandeur being the only laws they esteem; and to secure either, cruelty, stratagem, and every species of oppression, are esteemed honourable. When one of their chiefs, taken prisoner in the last of their battles with the British forces, first beheld Calcutta, the only sentiment he expressed to Sir John Malcolm,

relative to that fine city, was, that it was a glorious place to pillage!

The Deccan and the Rajpoot states were dreadfully infested by these barbarians; who obtained such an ascendancy over the governments of Scindia and Holkar, that they threatened to establish such a system of annual devastation throughout Hindoostan, as no empire was ever subject to before. Fortunately, however, they were totally incapable of encountering a regular force, to which they attached great power; and of which they consequently lived in great dread. Their fear of that species of force was, indeed, so great, that Major Lushington\* put a party of 3000 of them to flight with only 350 men!

In 1809 they generally invaded a country or province in parties, varying from one to four thousand each. Their arrival and depredations were frequently the only heralds of their approach. They carried nothing but their arms. They had no tents or baggage of any sort; their saddle-cloths were their beds; they never halted but to refresh themselves, or to indulge their lust and avarice; and their subsistence arose out of the plunder of the day. Their movements being exceedingly rapid and uncertain, it was a subject of no little difficulty to waylay them; they could only, therefore, be caught by surprise. They retired with the same rapidity as they approached; and what they consumed was frequently of more value, than what they took away; for nothing escaped them; and what they did not want they burned, broke, or destroyed. Ruin and desolation marked their footsteps; they indulged their propensities, in respect to women, to a most frightful extent; and when they had gratified their brutal passions, they not unfrequently murdered their innocent and helpless victims, as rewards for their shrieks and cries. To crown the whole, when they had plundered a village, and polluted its inhabitants, they set fire to the buildings: thus leaving the un-

\* Official Papers, Dec. 27, 1816.

fortunate survivors alike destitute of house, of food, and of purity.

The chief season for their depredations was that, in which the crops were ripe; and thus the husbandmen were robbed of the fruits of their labour, at the time in which they expected to reap them. Every road was comparatively easy to them; as they marched without guns or baggage; and as they carried terror and destruction wherever they marched, so great was the horror they inspired, that one of the villages of the Deccan<sup>a</sup>, hearing of their approach, unanimously resolved to sacrifice their families, rather than submit to the ravishment of their wives and children. The Pindarrees approached; a battle ensued; and the villagers being overpowered by numbers, they set fire to their dwellings, and perished with their neighbours and families in one general conflagration.

In one excursion of twelve days<sup>b</sup>, 5,000 of these marauders plundered and polluted part of three British provinces. In this assault they robbed 6,203 houses; and burnt 269 to the ground: 182 persons also were murdered; 505 wounded; and 3,603 subjected to the torture. The property lost and destroyed was valued at 255,956 star pagodas. These bands became, at length, so numerous, that their force consisted of no less than 30,000 men<sup>c</sup>; part of whom were in the secret, if not open, service of Scindia; and part in that of Holkar.

They were to be heard of in all quarters. The Marquis of Hastings, Governor-General of India, saw ample necessity, therefore, of suppressing, if not entirely destroying, these

<sup>a</sup> Ainavale. Vide Dalzell's Dispatch to the Secretary at Madras, March 18, 1816. Letter from Ongole, March 20, 1816.

<sup>b</sup> Answer to a Report drawn up by the Madras Government, April 22, 1818. Compare these accounts with the description which the Baron de Tott gives of the devastation caused by an army of Tartars.—Mem. i. 272.

<sup>c</sup> Debates, H. of Commons, March 1, 1819. Major Fitzclarence (now Earl of Munster) compares their ravages to those of an army of locusts.—*Journal*, p. 3.

marauders, who were as dastardly as they were cruel. By a series of masterly movements, the Pindarree bands were surrounded, and so entirely intersected by a simultaneous movement, at all points, that they were prevented all possibility of escape. The chiefs were, therefore, taken prisoners; and in one campaign the Pindarree force was annihilated.<sup>a</sup> In this campaign of only three months, the entire peninsula of Hindoostan was reduced to the authority of the British empire:—a dominion more extensive than Aurengzebe possessed, even in the zenith of his power: for it comprises an extent of country, reaching from the Himalah mountains to the Indus; and from the river Sutlese to the Cape Comorin;—an area containing seventy millions<sup>a</sup> of subjects; all of whom are kept in subjection by thirty thousand British soldiers. If India, therefore, has gained little by the prowess of British arms, it has at least gained this; that a predatory force has been obliterated, of whom it was justly said in the British parliament<sup>b</sup>, that there was no violence, they did not perpetrate; and no degree of human suffering, they did not inflict. Rapine, rape, murder, and every species of atrocity and torture, were the constant results of every enterprise; and the constant attendants of every success.

#### CRIMES AND PUNISHMENTS.

THE MOORS, in some parts of Africa, have such an abhorrence of a Christian, that they esteem it no more sin to kill one, than any of their animals. In the Tonga Islands<sup>c</sup>, it is regarded as a slight offence to kill an inferior, to steal, or to commit a rape: provided it is not upon the person of a married woman, or a superior.

<sup>a</sup> The Marquis of Hastings stated at a public meeting one hundred millions (Jan. 27, 1826).

<sup>b</sup> Debates, H. of Lords, March 2; H. of Commons, March 1, 1819.

<sup>c</sup> Mariner's Account of the Tonga Islands, v. ii.

Garçilasso says, in his history of the Civil Wars of the Spaniards, that fathers in Peru were punished for the crimes of their children : while in the Afghaun nation, if a man commit a murder, his family is allowed to compensate it by giving six women with portions, and six without, as wives to the family aggrieved; and in Bantam<sup>a</sup>, the king is empowered, upon the death of a father of a family, not only to seize the habitation and inheritance, but the wife and the children.

Some nations are more criminal in their punishments, than criminals are in their offences. In England, to steal a sheep is to incur the penalty of death<sup>b</sup>; to murder a man is no more. In Japan, almost all crimes were once punished with death<sup>c</sup>. The Basheans of the North Philippine Islands even punished theft with burying alive. Dampier<sup>d</sup> saw them bury a young man for this crime. They dug a hole; and many persons came to bid him farewell; among them was his mother, who wept as she took the rings from his ears. He yielded without a struggle; he was put into the pit; and they covered him with earth; cramming it close, and stifling him.

In the Hindoo creed, it is stated<sup>e</sup>, that the blood of a tiger pleases a goddess one hundred years; that of a panther, of a lion, and of a man, one thousand years; but the sacrifice of three men, one hundred thousand years. And let a Hindoo<sup>f</sup> commit ever so enormous a crime, he would suppose himself perfectly safe, if he could be assured, that his friends would throw his body or his bones into the Ganges. "To kill one hundred cows," says the Dherma Shastra, "is equal to killing a Bramin; to kill one hundred Bramins is equal to kill-

<sup>a</sup> Montesquieu, v. 14.

<sup>b</sup> After a long struggle between humanity and heartless policy, the penalty of death is now not so frequent, 1837.

<sup>c</sup> Kempfer.

<sup>d</sup> Voy., vol. i. p. 432.

<sup>e</sup> Ward on the Religion and Manners of the Hindoos, vol. iv.

<sup>f</sup> Vide Collection of Voyages, contributing to the Establishment of the East India Company, vol. v. p. 192.

ing a woman ; to kill one hundred women is equal to killing a child ; to kill one hundred children is equal to telling an untruth !”

Men, in some countries, killed their own fathers, under the sanction of custom, or the laws. In Rome, and even in Gaul<sup>a</sup>, fathers were allowed, not only the lives of their children in infancy, but their liberties in adolescence. This practice arose out of the erroneous idea, that he who gives, has a right to take away<sup>b</sup>. In the reign of Adrian, however, the power was modified ; and a father was banished for taking away the life of his son, though that son had committed a great crime. The Jews had the privilege of selling their children for seven years.

In Greece, the father pronounced whether the new-born child should live or die. If the latter, it was instantly put to death or exposed<sup>c</sup>. Indeed, the custom of exposing children was so little repugnant to Grecian feeling, that Terence, (or rather Menander,) makes Chremes command his wife to expose his newly-born child. And who is this Chremes ? The very same person, who uses the beautiful sentiment, *Homo sum, humani nihil a me alienum puto*<sup>d</sup>. From this custom rose many of the most affecting and romantic incidents in Grecian history ; and Euripides has founded his fine tragedy of Ion upon it. Shakspeare, also, alludes to this custom, in the Midsummer Night's Dream :—

EGEUS. I beg the ancient privilege of Athens ;  
As she is mine, I may dispose of her ;  
Which shall be either to this gentlewoman,  
Or to her death ; according to our law.

In Rome<sup>e</sup>, young children were frequently exposed in the cavity of a column, called the Lactary, for the purpose of

<sup>a</sup> Cæsar, de Bell. Gall., vol. vi. c. 19.

<sup>b</sup> Cod. viii. 47. 10.

<sup>c</sup> Minutius Felix. The Thebans, however, forbade the exposition of children, under pain of death. All children of parents, who could not maintain them, were brought up as slaves. Vid. Ælian, Var. Hist., ii. c. 7.

<sup>d</sup> Vid. Warburton. Div. Leg. Moses, 95.

<sup>e</sup> Festus.

being brought up at the public expense : and their right of life and liberty, with some modifications, was acknowledged a sovereign privilege, even so low down as the era which produced the Institutes of Justinian. The Pagan Arabs, for many centuries, buried their daughters alive, if they could not maintain them. This custom was abolished by Mahomet<sup>a</sup>, who inculcated the belief, that he, who saves a person from death, is as one, who has saved the lives of all mankind<sup>b</sup>.

In Britain, parents were allowed to sell their children, till the right was abolished in 1015. In Dahomy<sup>c</sup>, the children of the entire territory are still the absolute property of the sovereign. At an early age, they are taken from their mothers and sent into remote villages ; where they are appropriated, according to the king's judgment and discretion : the mothers seldom seeing them afterwards.

Infanticide has prevailed in Italy<sup>d</sup>, Britain<sup>e</sup>, Egypt<sup>f</sup>, Mingrelia<sup>g</sup>, and the East among the Jews<sup>h</sup>. Throughout all the Sandwich Islands,—with the exception of the higher class of chiefs,—it is practised by all ranks. Fathers in Otaheite<sup>i</sup> also, destroyed their children at discretion ; and when an Englishman remonstrated with them, on the brutality of this custom, they replied, that every man had a natural right to do as he pleased with his own offspring: not only without restraint from their relatives, but even from their chiefs. A great change has, however, taken place in this island. Not less than three thousand copies of the gospel of St. Luke

<sup>a</sup> Coran, ch. 16, 17. 81.

<sup>b</sup> Sale's Prelim. Disc., 175.

<sup>c</sup> Norris's Journey to the Court of Bossa Ahadee, p. 89.

<sup>d</sup> Diony. Halic. ii. 15.

<sup>e</sup> De Bell. Gall. lib. vi.

<sup>f</sup> Phars. lib. iii. v. 406.

<sup>g</sup> Lambert, apud Thevenot, 38.

<sup>h</sup> "Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oil? Shall I give my first born for my transgression? The fruit of my body for the sin of my soul?" The answer embraces every point of duty, morality, and religion:—"Do justly; love mercy; and walk humbly with thy God."—Micah, ch. iv. v. 7, 8.

<sup>i</sup> Cook's Third Voy. ii. 148. Vid. Monthly Rev. ii. 559; xxxvii. 417.



have been distributed in the Otaheitan language ; multitudes can both read and write ; and circles <sup>a</sup> of Otaheitans are frequently seen, sitting under the shades of trees, listening with pious attention to hear the gospel read, cited, and expounded.

The exposition of children prevails, also, in Tonquin <sup>b</sup>, Hindoostan <sup>c</sup>, and Koreish Arabia <sup>d</sup>. In India, however, it seems to be confined to females <sup>e</sup>. As to China <sup>f</sup>, nine thousand infants are said to be annually exposed in the public roads, streets, and thoroughfares of Peking ; and at Canton, they are frequently seen floating along the Tigris, wrapt in sheets, or lightly clothed, in wicker baskets <sup>g</sup>.

The practice has even been justified, nay, recommended, by an eminent legislator—Plato <sup>h</sup>. Pliny <sup>i</sup> justified the practice at Rome upon the principle, that the world would be otherwise overstocked. Hume, however, thought <sup>k</sup> that infanticide contributed to the population of a country ; and Malthus <sup>l</sup> thought the same, because it facilitates marriage. In respect to polygamy, it is certain, that Christians in Asia have more children than Mahomedans <sup>m</sup>.

If some nations have exposed their children for convenience, others have murdered them in the spirit of piety : human sacrifices having been offered in many countries, civilised as well as barbarous. The kings of Whydah and Dahomy <sup>n</sup> water the graves of their ancestors every season with the blood of human victims. At Feejee they frequently sacrifice ten persons, lest the Deity should destroy their chief.

<sup>a</sup> British and Foreign Bible Report, 1820.    <sup>b</sup> Dampier's Voy., vol. ii. p. 41.

<sup>c</sup> The Hindoos introduce opium into the mouths of infants, or strangle them with the umbilical cord. Vid. Buchanan.

<sup>d</sup> Warburton's Divine Legation of Moses, i. 269. 398 ; iii. 667. 744.

<sup>e</sup> Asiat. Research. iv. 354.

<sup>f</sup> Vid. Lettres Edif., tom. xix. 100. 110. 124, &c. Puffendorf, De Jure Nat. et Gent., vi. c. 7, sect. 6.

<sup>g</sup> Staunton, Embassy to China, ii. 159.

<sup>h</sup> De Legibus, lib. v. De Republica, lib. iv.    <sup>i</sup> Nat. Hist. xix.

<sup>k</sup> Essays, Ess. xi.

<sup>l</sup> Essay on Princ. of Pop., i. 251.

<sup>m</sup> Eton's Turkish Emp., c. vii. 275.

<sup>n</sup> Norris's Journey to the Court of Bossa Ahadee, p. 87. 100.

And the king of Ashantee devoted not less than two thousand Fantee prisoners, and one thousand Ashantees, in honour of his mother. In Mexico the idols reeked with the blood of human beings. Some of the Spanish historians even assure us, that the king's ambassador told Cortez, that he had fifty thousand men to spare; with whom he could engage other nations, for the purpose of procuring prisoners of war, as offerings to their gods. The practice was not uncommon even in Persia. Plutarch<sup>a</sup> says, that fourteen young men, of great families, were buried alive, by command of Amestris, the wife of Xerxes; and that for the purpose of honouring some deity of the country.

At Sparta, boys were frequently whipped to death, in honour of Diana. At Plataea, a young man and a young woman were annually sacrificed to that goddess; and the custom continued, till the conversion of the governor to Christianity by St. Andrew.

Idomeneus offered up his son; the Scythians offered human sacrifices to Diana Taurica; among the Tauri all shipwrecked strangers were sacrificed to a virgin; and the intended sacrifice of Iphigenia, for the mere purpose of obtaining a fair wind, is a circumstance, of itself, sufficient to prove, that human sacrifices had little in them, at that time, to shock the prejudices of a superstitious age. Horace gives a true character to such a transaction, when he inquires *Rectum animi servas*<sup>b</sup>? But it afforded a fine subject for the pencil of Timanthes; and elicited the most affecting images from the genius of Euripides.—His tragedy of Iphigenia in Tauris was founded upon the following passage in the Agamemnon of Æschylus:—

Rent on the earth her maiden veil she throws;  
 \* And on the sad attendants rolling  
 The trembling lustre of her dewy eyes,  
 Their grief-impassion'd souls controlling,

<sup>a</sup> De Superstitione, c. xiii.

<sup>b</sup> Sat., lib. ii.; Sat. iii. v. 201.

That ennobled, modest grace,  
 Which the mimic pencil tries  
 In the imag'd form to trace,  
 The breathing picture shows.  
 And as, amidst his festal pleasures,  
 Her father oft rejoic'd to hear  
 Her voice, in soft mellifluous measures,  
 Warble the sprightly-fancied air ;  
 So now, in act to speak, the virgin stands.  
 But when, the third libation paid,  
 She heard her father's dread commands  
 Enjoining silence, she obey'd :  
 And for her country's good,  
 With patient, meek, submissive mind  
 To her hard fate resign'd,  
 Pour'd out the rich stream of her virgin blood.

At Onchestus human sacrifices were offered at the presumed command of Jupiter<sup>a</sup>; and the Messenians were directed by the oracle of Delphos to sacrifice a pure virgin, "by cutting her throat in the night<sup>b</sup>."

In Rome, boys were annually offered to the mother of the Lares. This custom was abolished by Junius Brutus. That human sacrifices were made in the days of the Republic is evident from Macrobius<sup>c</sup>. That they sacrificed two Greeks and two Romans is stated by Plutarch; and that they made a similar sacrifice at the commencement of the second Punic war, is attested by Livy<sup>d</sup>. That Augustus sacrificed three hundred citizens in Perusia, at the altar of Julius Cæsar, is equally certain. Pliny attests the offering human sacrifices so late as the year 657; and Vopiscus relates, that Aurelian offered to sacrifice a number of prisoners, in order to induce the Senate to consult the Sibylline books.

The custom, also, prevailed among the Egyptians of Ilythia<sup>e</sup>; and the Sepharites of Samaria; among the Jews, too, upon particular occasions; of which the instances of Abraham and Jephtha are memorable examples. •

<sup>a</sup> Pausan., lib. ix. c. 26.

<sup>b</sup> Pausan., lib. iv.

<sup>c</sup> Saturn. i. 7.

<sup>d</sup> Lib. xxii. c. 57.

<sup>e</sup> Plut. de Isis et Osiris.

The Dumatenian Arabs <sup>a</sup> even regarded the sacrificing of their own children an act of the strictest piety: and the sentiment is still prevalent in many parts of Hindostan <sup>b</sup>; and the blood of the victims is stated to give the Goddess Chandica pleasure for a thousand years <sup>c</sup>. The Hottentots <sup>d</sup> were accustomed to expose children when the mothers died. They have no nurses; and the children, left destitute, as it were, by Nature, share the graves of their mothers. The same custom prevails among the American Indians <sup>e</sup>; in Labrador <sup>f</sup>; in New South Wales <sup>g</sup>; while in Greenland <sup>h</sup> little children are not unfrequently buried alive, from the idea, that such a sacrifice will cure their fathers of any disorder, with which they may chance to be afflicted. The Esquimaux Indians of Hudson's Bay <sup>i</sup>, also, put to death all those children, which are born blind, or deformed. The people of Madagascar keep down the population by putting to death all infants born on what they call unlucky days <sup>k</sup>. At Arebo, in Benin <sup>l</sup>, the woman, who produces twins, is slain with both the children; and in Formosa, no woman was once permitted to have a family, till she was past thirty; priestesses <sup>m</sup> causing mothers to miscarry by striking them on the belly.

Tacitus <sup>n</sup> records, that the Britons destroyed their wives and children, in one of Agricola's campaigns, to end their

<sup>a</sup> Porphyry de Abstinentiâ.

<sup>b</sup> Vide Ward on the Writings, Religion, and Manners of the Hindoos. For the origin of Hindoo infanticide, vide Moor's Essay, p. 29. 44. 106. Lord Wellesley issued an edict against it. Vide Murray's Hist. Acc. of Disc. in Asia, vol. ii. p. 201.

<sup>c</sup> Sir Wm. Jones's Works, ii. 1057, 4to. It is still practised in many parts of India. Vid. a communication from Capt. Crawford to the Bengal Annual, dated Bellaspore, Sept. 12, 1829.

<sup>d</sup> Thunberg, vol. ii. p. 195.

<sup>e</sup> Robertson's America, vol. ii. p. 41. Lafitau, Mœurs des Sauv., t. i. 592.

<sup>f</sup> Chappel's Voy. to Labradore and Newfoundland, p. 196.

<sup>g</sup> Collins' Appendix, p. 607.

<sup>h</sup> Hans Saabaye, p. 181; Egede, 52.

<sup>i</sup> M'Keevor's Voy., p. 37.

<sup>k</sup> Raynal, ii. 14.

<sup>l</sup> Bosman's Guinea Coast, p. 415.

<sup>m</sup> Aristotle advises a practice scarcely less monstrous. Vid. Polit., lib. vii. c. 16.

<sup>n</sup> In Vit. Agric. xxxviii.

misery, and out of compassion. In some parts of America <sup>a</sup>, women have been known to destroy female children to relieve them from the burthen of life; and Sir John Chardin says <sup>b</sup>, the Mahometan Tartars often murdered their infants, thinking thereby to screen them from a multitude of inconveniences and miseries.

The offering of little children, at Carthage, inflamed the mothers of Rome; and yet, some centuries after, they could calmly behold the sacrifice of the Christians, during the persecutions of Nero (A.D. 64); Domitian (94); Trajan (107); Marcus Aurelius Antoninus (153); Severus (203); Maximin (236); Decius (250); Gallus (252); Valerian (258); and of Diocletian (303):—till Constantine, (in 313), gave free license for the exercise of the Christian faith. I have specified the dates, in order, the more fully, to mark the progress and pertinacity of human cruelty: but it is a triumph against philosophy to observe how conspicuous, in this catalogue of impiety, are the names of Trajan and Marcus Aurelius Antoninus. The sacrifice of Christians, indeed, frequently followed the commonest accidents of natural casualties. “If the Tiber ascend to the walls of Rome,” exclaimed Tertullian <sup>c</sup>; “if the Nile does not cover the fields; if the earth is agitated by earthquakes; and if there is a famine or a pestilence; what is the result? The Christians are thrown to the lions<sup>d</sup>.”

Wanton and detestable, as these cruelties appear, even Christians themselves have exercised barbarities, not unequal, against persons of their own faith. And those, too, only because differences have arisen on points of little comparative importance! The Assassines, a people dependent on Phœnicia, believed, that the surest road to the paradise of Mahomet, was to assassinate some one of a contrary religion.

<sup>a</sup> Raynal, *Hist. des Indes*, t. iv. ch. vii. 10.

<sup>b</sup> Harris's Collection, b. iii. c. 11, 865.

<sup>c</sup> Apolog. cap. xlii.

<sup>d</sup> Tacitus has a striking passage: *Annal.*, lib. xv. c. 44.

Catholic priests have occasionally exceeded even this enormity of error. Disregarding the canon, laid down in the ecclesiastical history of Socrates <sup>a</sup>, that "the orthodox church persecutes no one;" such crimes have been committed, under the awful authority of religion, in France, Italy, Sicily, Spain, Portugal, and Ireland, that their horrors no language can describe! The massacre of the Sicilian Vespers; of St. Bartholomew; of Moscow; of the Irish Protestants:—these, and the various methods of torture, once practised on the continent, were not only sufficient to coagulate the blood, but even to congeal the very soul with horror.

The church of Rome has frequently sanctioned the crime of assassination. When Admiral Coligny was murdered in France, there was a public thanksgiving at Rome; a solemn procession, and a jubilee. Pope Gregory XIII. struck a medal on the occasion; and hung up a picture, representing the deed, even in his hall of audience. Te Deums, too, were sung in the churches, in honour of the massacres of Prague, Ismael, and Warsaw! "*The great spirit,*" exclaimed St. Augustin, "*is patient: and he is patient,*" he continues, "*because he is immortal.*"

In Java <sup>b</sup>, previous to the arrival of Europeans, any person, who murdered a superior, was beheaded; his heart fixed upon a bambu; his body quartered, and delivered to wild beasts. But if a superior killed an inferior, he only forfeited a thousand doits. In Celebes, the compensation for killing a man is thirty dollars; for killing a woman forty. In Greece it was parricide in a slave to kill a free man in his own defence! In some countries it is less criminal to destroy a man, than to steal a sheep <sup>c</sup>, or kill a stag <sup>d</sup>. In Spain it was once a less crime to commit murder, than to contract a low

<sup>a</sup> Lib. xi. c. 3.

<sup>b</sup> Raffles' Hist. Java; art. Administration of Justice, vol. i. p. 289.

<sup>c</sup> Eosman, p. 143, ed. 1721.

<sup>d</sup> Vide Laws of William I.

marriage. "Those who eat mushrooms," says Yama<sup>a</sup>, the legislator of India, "fully equal in guilt the most despicable of all deadly sinners." And the Tartars, in the reign of Genghis Khan, thought it no sin to rob or to kill: but no man was allowed to lean against a whip, or to strike a horse with his bridle; under the penalty of death<sup>b</sup>.

What, in the whole code of barbarous nations, can be more gigantically criminal, than the enactment of the following law, even in Britain? This monstrous law decreed, that when a person, charged with a crime, refused to plead, he should be taken from the court; laid in a dark room, naked upon the earth, without either bedding or straw; a little raiment was put over his hips, and his head and feet were covered. One arm was drawn to one end of the room by a cord, the other arm to another quarter: and his two legs to the other cardinal points. An iron or stone, as heavy as could be borne, was then placed upon his body. On the next day were presented to him three small pieces of barley bread, with no drink. On the third day he had as much water as he could drink, but no bread<sup>c</sup>. And in this manner he was fed, till he died.

The ancient Germans had only two capital crimes<sup>d</sup>;—treachery and cowardice. All other crimes might be compensated. Murder was venial. Even the French salique law made an essential difference, in regard to a Frank and a Roman murderer. The former was fined two hundred sols<sup>e</sup>; the latter one hundred; and for a Roman tributary only forty-five. In Cyprus, assassination is compromised by a few hun-

<sup>a</sup> Sir Wm. Jones, vol. ii. p. 117, 4to.

<sup>b</sup> Carpini's Relation. Vide Montesquieu, b. xxiv. p. 128.

<sup>c</sup> Fleta, l. i. t. 34, s. 33. This sentence, the technical name of which is *peine forte et dure*, is supposed to have been introduced in the reign of Edward I. The last instance, I believe, was that of Lord Greville, charged with the murder of a tenant.

<sup>d</sup> Tacitus de Mor. Germ.

<sup>e</sup> Montesquieu, b. xxviii. c. 3.

dred piastres: according to the age of the deceased. If between thirty and thirty-five<sup>a</sup>, the penalty is five hundred piastres.

The laws of the twelve tables were extremely severe<sup>b</sup>; till they were silently abrogated by what was called the Persian law. "At this period," says the greatest of all legal authorities, "the republic flourished. Under the emperors severe punishments were revived; and then the empire fell."

In cases of treason, the laws of Macedon<sup>c</sup> extended death to all the relations of the party convicted; and that such severity was not unfrequently practised in the times of the Roman emperors, is evident from a passage in the pandects of Justinian: whence<sup>d</sup> one of the papal bulls derived the affectation of mercy, in ordaining a living punishment, in comparison with which death might be esteemed, not only a relief, but an honour. Burlamaqui<sup>e</sup> has observed, that "as all human institutions are founded on the laws of God, so no human laws should be permitted to contradict them." And yet torture was enacted upon the hypocritical pretence, that it arose out of a tenderness for the lives of men!

In the reigns of Theodosius and Valentinian, it was a capital offence to endeavour to convert a Pagan to Judaism, Christianity, or any other religion;—a monstrous license in the exercise of legislative authority! But in St. Domingo, during its early possession by the Spaniards, so little respect was paid to human life and error, that many of them<sup>f</sup> made vows to destroy twelve Pagan Indians, every day, in honour of the twelve apostles.

In Greece, several children were condemned, for pulling up

<sup>a</sup> Mariti, vol. i. p. 19.

<sup>b</sup> In Pegu, creditors may sell their debtor, his wife, and all his children; but, by the laws of the twelve tables, they might even cut his body in pieces, and each creditor have his share. This construction, however, has been, and may be, justly doubted.

<sup>c</sup> Quint. Curt., lib. vi.

<sup>d</sup> Comment., b. iv. c. 29.

<sup>e</sup> On the Law of Nature and Nations.

<sup>f</sup> Raynal, Hist. East and West Indies, b. vi.



a shrub in a sacred grove: and the Athenian judges even caused a child to be executed, for merely picking up a leaf of gold, which had fallen from the crown on the head of Diana's statue.

The following instances of cruelty are parallels worthy of each other. The fanatic, Damien, having attempted the life of Louis XV., after undergoing many exquisite tortures was condemned to die. At the place of execution he was stripped naked, and fastened by iron gyves to a scaffold. His right hand was put into a liquid of burning sulphur: his legs, arms, and thighs, were torn with red-hot pincers: then boiling oil and melted resin, sulphur and lead, were poured into the gashes: and, as a finale to this horrible tragedy, he was torn to pieces by four horses. The Dutch of Batavia<sup>a</sup> punished the chief of a supposed conspiracy, with twenty of his companions, in the following manner:—They stretched them on a cross; tore the flesh from their arms, legs, and breasts, with hot pincers. They ripped up their bellies, and threw their hearts in their faces. Then they cut off their heads, and exposed them to the fowls of the air. After this they returned public thanks to heaven!

The Turkish history furnishes many instances. The city of Famagusta having been bravely defended by a Venetian nobleman, named Bragadin, at length rendered to the superior force of Mustapha. The conduct of Bragadin had been that of a valiant and skilful general; but Mustapha was so enraged at the ability he had displayed in the siege, that he caused him to be flayed alive. Then he stuffed his skin with straw, tore his body in pieces, and scattered his several members over the different parts of the fortifications. The head and skin were sent to Constantinople; where they were bought by his brother, who caused them to be buried at Venice, in the church of St. Paul and St. John. But this is an instance of clemency, when compared with many Turkish practices.

<sup>a</sup> Barrow, Cochin China, p. 222, 4to.

In the year 1813 torture was inflicted, in Algiers, upon the Bey of Oran<sup>a</sup>. He was brought out with his three children. These children were, in his presence, opened alive, and their hearts taken out. The hearts were afterwards roasted, and the father condemned to eat them. The Bey was then forced to impale two of his slaves: he was then made to sit upon a red-hot iron: then a red-hot iron was put upon his head, which was afterwards scalped. At last they opened his side, and took out his heart and intestines. The merciless Aga of the Janissaries, (afterwards the Dey of Algiers, so humbled by the Earl of Exmouth,) then took the skin of the Bey's head, filled it with straw, and sent it to Tunis. To add to the depravity and horror of this scene, it was acted before the door of the house, in which the unfortunate Bey's wife then was.

Lysimachus<sup>b</sup> is said to have shut up a friend, who had offended him, in a den, and cut off his ears and nose; where, naked and in filth, the unfortunate captive lost, as it were, the form and nature of man. • Clotaire the First, of France, exercised a worse cruelty than this, even upon his own son. For having taken Chramnes prisoner, with his wife and children, he caused them to be put into a small cottage, thatched with reeds; when the cottage was fired, and the whole family perished.

Cruelties have been exercised, also, towards animals, in a manner scarcely to be credited. The Abyssinian soldiers frequently cut off flesh from their cows, without killing them; and thus continue, from day to day, till the animal dies<sup>c</sup>. In England, too,—*horresco referens*!—the present Duke of Portland, at the death of his father, caused all the deer in Bulstrode Park to be slaughtered, and buried. A great num-

<sup>a</sup> Salame's Narrative of the Expedition to Algiers, pp. 215, 216.

<sup>b</sup> Seneca, de Ira.

<sup>c</sup> Asserted by Bruce; doubted by many; but confirmed by Clarke, and other travellers.

ber were destroyed in this manner. No person was allowed to eat of their flesh ; nor to benefit himself by their skins. The keepers shed tears ; the gentry remonstrated ; the whole kingdom sent forth execrations ; and the slaughter was stopped. His Grace, soon after, sold the estate, and left a county, which had been so grossly insulted and offended <sup>a</sup>. Not long after this event, I chanced to travel near the spot, and conversed with one of the keepers. " It is all true, sir," said he ; " the number of tears I shed, no man can tell ! The deer, the stags, even the little fawns, most of which I had fondled in my arms, I saw barbarously butchered, before my face : and I could not sleep for weeks, but I fancied I heard them bleating to me for mercy."

We may here make a few observations on the inequality of punishments to crimes. In Wales, to the time of Henry VIII., the loss of a finger was compensated by one cow and twenty pence ; and a life by seventy thrymes (ten pounds) <sup>b</sup>. In France <sup>c</sup>, it was once so heinous to touch the hand of a free woman, without consent, that the offender was fined not less than fifteen sols of gold : while in Dahomy <sup>d</sup> it is esteemed criminal to discourse on politics ! or, indeed, to make any remarks upon the administration of public affairs.

Some legislators seem to have borrowed their creeds from the worst portion of the ancient stoics, who considered all crimes equal. Cicero <sup>e</sup> and Horace <sup>f</sup>,—if men, occupied in profiting by the present, can be sufficiently wise to profit by the past,—will teach them, equally with Beccaria and common sense, that the doctrine is neither suited to the principles of justice, nor conducive to the great purposes of public utility.

There is no wisdom in fomenting provincial, or even national

<sup>a</sup> Why this was done, has, I believe, never been explained, even to this day, April 5, 1837.

<sup>b</sup> *Leges Wall.* 278.

<sup>c</sup> *St. Foix*, vol. ii. p. 81.

<sup>d</sup> *Norris's Mem. of Reign of Bossa Ahadee*, p. 3.

<sup>e</sup> *De Finibus*.

<sup>f</sup> *Sat.* iii. v. 97.

antipathies. Governments, in general, indicate great weakness in this particular. Are the savages of Africa worthy of imitating? The Feloops<sup>a</sup> of the Gambia not only never forgive an injury, but they transmit their feuds from one generation to another. With them revenge is a virtue, as among the ancient Romans. In Messûr<sup>b</sup>, the people were even accustomed to cut off the noses of their prisoners of war; to salt them; and then to send them to the court of their prince. The fury of Tamerlane, Genghis Khan, and the sultans of the Turks, were satiated by receiving the heads of their enemies: and the Prussians excrised the wantonness of their hatred towards the French, during the late campaign, by cutting off their ears. The Javanese<sup>c</sup> have such an antipathy to the natives of the Coromandel coast, whom they call Khojas, that they have the following proverb: "If you meet a snake and a Khoja, on the same road, kill the Khoja first, and the snake last."

The tomahawk of an American Indian serves for a hatchet and a tobacco pipe: and the most honourable ornaments in his hut are the scalps he has taken from the skulls of his enemies. The act of scalping seemed so worthy a practice to the early settlers of Kentucky, that they not only imitated the example, by scalping the Indians, but even cut off the skin from the backs of those that had fallen, and made razor-straps<sup>d</sup> of them. To the lasting disgrace of the French and English, the practice of scalping was even encouraged by both, during their senseless contests on the American continent. The American allies of Great Britain bore such an antipathy to the French, that they threw the dead bodies and mangled limbs of their prisoners into cauldrons, and devoured them with as much pleasure, as if they had been animals. The Battas of Sumatra, too, eat the flesh of their enemies; not so much for the value of the food, but as a method of showing their scorn and

<sup>a</sup> Park's Travels, p. 15, 4to.

<sup>b</sup> Fryer's Trav., p. 163.

<sup>c</sup> Raffles' Hist. of Java, p. 154, 4to.

<sup>d</sup> Palmer's Trav. Amer., p. 108.

detestation. Montaigne<sup>a</sup>, contrasting similar practices with the barbarities of the rack, feelingly observes, "I think there is far more barbarity in tormenting men by racks and torments, and then roasting them alive, than there is in eating them after they are dead."

Montaigne<sup>b</sup> declares, that such instances of cruelty occurred in France, during the Civil Wars, as were almost incredible. He says that murder was openly and frequently committed, not from lust of power, of revenge, or of avarice; but merely for the luxury to the perpetrator of seeing the victims die. To feast the ear with their groans, and to delight the eye with their contortions;—for these purposes, and these only, new deaths and new torments were invented every day. Perhaps, however, none of those cruelties exceeded an instance, recorded by Froissart<sup>c</sup>. In the year 1358, some peasants, being oppressed by the nobles, seized upon one of their castles. "They hung the lord of it upon a gallows," says the annalist; "violated his wife and daughter in his presence; roasted him upon a spit; compelled his wife and children to eat of his flesh; and then massacred the whole family, and burned the castle."

Of the cruelties, exercised by the French in Egypt, we may have some conception from a passage, in Miot's History of that Campaign<sup>d</sup>. "All the horrors which accompany the capture of a town are repeated in every street, and in every house. You hear the cries of a violated girl, calling in vain for help to a mother, whom they are outraging in the same manner: to a father whom they are butchering. No asylum is respected. The blood streams on every side: at every step you meet with human beings, groaning and expiring." And yet, when Louis Buonaparte beheld the ferocity of the Arabs, he could overlook the barbarities of his countrymen, and exclaim, "Could Rousseau but have seen the outrages, which

<sup>a</sup> B. i. ch. 30.

<sup>b</sup> Book ii. ch. xi.

<sup>c</sup> Kaimes, vol. i. p. 358.

<sup>d</sup> Mémoires pour servir à l'Histoire des Expéditions en Egypte et en Syrie.

we witness, he would have trembled with rage and vexation, that he should ever have been so wanton as to admire savages. Ah ! I would that philanthropists would come into the deserts of Africa : they would soon be reconciled to men of education." In fact, whether seen in civilised, or in barbarous life, there is but too much reason to fear, that Julian <sup>a</sup> was almost justified in his opinion, that there is no animal in the world to be feared by man, so much as man himself.

The Romans were barbarous, even in their sports and pastimes. Viewing them as a polished and powerful people, they were the greatest monsters under the canopy of heaven ! In other countries, a love of blood and the luxury of it are, for the most part, the distinguishing characteristics of barbarous societies ; but in civilised Rome it was an appetite. The profligacy of their manners was such, during the triumvirate of Pompey, Crassus, and Cæsar, that no honourable man would serve in any office <sup>b</sup> : and, for the space of eight months, there was not a single magistrate in Rome. And yet—these were the men, whose commands kings were accustomed to receive, as if they came from "the immortal gods <sup>c</sup>." They not only buried in the public ways, to familiarize the people with the ensigns of death ; but they accustomed themselves to witness the most tragic realities at their banquets. Streams of blood stained not only the floors of their halls <sup>d</sup> ; but their very tables and drinking-cups.

But the barbarities of the Coliseum eclipsed even the gladiatorial exhibitions ; and Rome frequently echoed, from one hill to another, with the cries of wild beasts, let loose into the arena, the like of which had never been witnessed, or heard, in any other country.—It was reserved for Justinian to abolish the the barbarities of the amphitheatre.

<sup>a</sup><sup>a</sup> Ammian. Marcellinus, lib. xxii.<sup>b</sup> Appian.<sup>c</sup> Livy, lib. xiv. c. 23.<sup>d</sup> Silius Italicus, lib. xi. v. 51, &c.

The Dahomees<sup>a</sup> are said to take a peculiar species of pleasure in contemplating human skulls. The king of that country said to a traveller, "Some heads I place at my door; others I throw into the market-place.\* This gives a grandeur to my customs; this makes my enemies fear me; and this pleases my ancestors, to whom I send them." The king even sleeps in a room, paved with the skulls of those persons of distinction, whom he has taken prisoners. "Thus," he frequently exclaims, "I can trample on the skulls of my enemies, whenever I please."

The Sardinians and Borbycians<sup>b</sup> were murdered by their own sons. In several parts of America they bury the old<sup>c</sup> before they are dead: and the Bactrians<sup>d</sup> and Hyrcanians even exposed their old men to be lacerated and destroyed by mastiffs<sup>e</sup>. This was a practice, posterity would have been justified in not crediting, had we not indubitable authority<sup>f</sup>, that Alexander caused it to be entirely superseded. The Massagetæ<sup>g</sup> pierced their dying friends with arrows.

Among the ancient Romans even suicide was respected and approved: Julian made a law to prevent it. In the present times, it is esteemed in Hindostan frequently justifiable, and never criminal; while in Japan and Macassar<sup>h</sup> men and women frequently commit this crime, in order the sooner to arrive at beatitude.

Death is when the soul voluntarily quits the body;—suicide when the body, actuated on by volition, forcibly separates itself

<sup>a</sup> Norris's Journey to the Court of Bossa Ahadee, p. 129.

<sup>b</sup> Ælian. Var. Hist. lib. iv. c. 1.

<sup>c</sup> Also in South Africa. Thunberg, ii. 194. The Indians of Hudson's Bay strangle \* their fathers, at their own request †, and esteem such compliance an act of piety.

<sup>d</sup> Montesquieu, b. x. ch. 6.

<sup>e</sup> The Marquis de St. Aubin esteems this an impossibility. Vide *Traité de l'Opinion*, tom v p. 78.

<sup>f</sup> Strabo.

<sup>g</sup> Herod. Clio, c. xvi.

<sup>h</sup> Montesquieu, b. xxiv. p. 19. Forbin's Memoirs.

from the soul. In respect to these we may venture, with some modifications, to agree with Julian that he, who would not die, when he must, and he, who dies before he ought, are both cowards<sup>a</sup> alike. \*The Stoics are accused of having held the doctrine, that a man might kill himself, when he could not live with dignity. This sentiment, however, is at variance with the whole tenor of their creed.

In India the voluntary deaths of women, on the funeral piles of their husbands, have been celebrated for many ages. It had long prevailed, previous to the time of Herodotus: it continued in that of Cicero<sup>b</sup> and Propertius<sup>c</sup>: and is but now partially yielding before the benignity of the Christian code<sup>d</sup>. Chambers supposes, that, in his time, more than 10,000 widows burnt themselves, every year, in the northern provinces of Hindostan. The same custom obtained in Thrace<sup>e</sup>; and still prevails in Africa. When the kings of Almami, for instance, die, poison infused into the eggs of parrots<sup>f</sup> is given to a few of his ministers and favourite wives, that they may accompany him into another state to serve him, as they did in this.

The Gymnosophists esteemed it a virtue to die upon a funeral pile, on attaining a limited age. Calanus<sup>g</sup> sacrificed himself before the whole army of Alexander; and the example was followed by an Indian sage at Athens. On his tomb was inscribed; "Here rest the ashes of Zarmano Chagas, an Indian philosopher, who, after the manner of his country, devoted himself to a voluntary death."

The Hyperboreans<sup>h</sup> committed suicide after a different

<sup>a</sup> "Minima pars fortitudinis," says Grotius, from Lucan, "erat mortem oppetere."—"To die," says Euripides, "is not the worst of human ills; it is to wish for death and be refused the boon."

<sup>b</sup> Tusc. Quæst. lib. v. c. 27.

<sup>c</sup> Lib. iii. El. 13, v. 17, &c.

<sup>d</sup> Something analogous to this was practised in Gaul (Pomp. Mela, lib. iii. c. ii.), and Britain (De Bell. Gall. vi. c. 19).

<sup>e</sup> Herodot., lib. v.

<sup>f</sup> Discoveries in Africa, p. 231.

<sup>g</sup> Strabo, lib. xv. p. 1043.

<sup>h</sup> Plin. Nat. Hist., lib. iv. c. 12.



manner. They invited their friends to a banquet; and, after indulging in the feast, threw themselves from a precipice into the sea. Near Puchmarry, in India, there is a cave, sacred to Mahadeo, called Deo Pahar, over which rises a high mountain, whence devotees frequently precipitated themselves on a particular day of the year. A similar practice prevails among the tribes of Berar and Gondwana<sup>a</sup>. To the former of these mountains, mothers, who are childless, go and vow to offer up their first-born by throwing them down the precipice. And this is frequently done, when a child is born after the vow. In the kingdom of Kanâra<sup>b</sup>, also, zealots and devotees subject themselves to voluntary deaths; while the Scandinavians<sup>c</sup> thought no one went to the hall of Valhalla, but those, who died in battle, by suicide, or some other violent means.

Phædon<sup>d</sup> and Cleombrotus of Ambracia thirsted so much for immortal life, that they threw themselves into the sea to obtain it. The example was followed by many of the earlier Platonists. The disciples of Hegesias<sup>e</sup>, also, frequently committed suicide, in the hope of acquiring a life, more delightful than the present; in consequence of which Ptolemy forbade Hegesias to lecture.

One of the princes of Lithuania<sup>f</sup> even enacted suicide, as a law of humanity. All persons, therefore, whom the judges condemned to die, were compelled to be their own executioners; since the prince thought it criminal in the laws to permit any one to punish a crime, by which he himself had not been a sufferer<sup>g</sup>.

<sup>a</sup> Asiat. Researches, vol. vii.

<sup>b</sup> Hamilton's Account of the East Indies, vol. i. p. 280.

<sup>c</sup> Mallett, North. Antiq., vol. ii. p. 314.

<sup>d</sup> Cic. Tusc. Quest., lib. i. c. 34.

<sup>e</sup> Ibid.

<sup>f</sup> Witholde. Montaigne, book iii. p. 14.

<sup>g</sup> Suicide is, in some measure, countenanced by the code of Justinian. The manner, in which the subject is treated, is extremely guarded and remarkable. "Si quis impatientiâ doloris, aut tædio vitæ, aut morbo, aut furore, aut pudore, mori maluit, non animadvertatur in eum."—*Ss.* 49. 16. 6.

In Marseilles, suicide was regularly permitted by the laws. Poison was kept at the public expense; and every one was allowed to drink of it, who could shew a sufficient cause before the magistrates. Valerius Maximus<sup>a</sup> relates a curious instance of this custom, in another quarter. A lady having arrived at an advanced age, in the enjoyment of all earthly conveniences, feared it probable, that if she consented to live longer, fortune would, in some way or other, overwhelm her with misfortunes: she therefore poisoned herself in the presence of all her family. This occurred in the island of Negropont. Sextus Pompey was present at the curious scene; and learned, with surprise, that suicide was not only allowed by the laws, but that it was held in no little esteem.

The crime was regarded with complacency in other cities, connected with Greece. In the capital of Ceos, one of the Cyclades, and the birth-place of Prodicus, Simonides, Bacchylides, and other celebrated characters, every one was permitted to die voluntarily by law, who had attained the age of sixty: a custom, allowed upon the principle, that every man usurped a station in life, which another ought to fill, when he became incapable of military service!

In ancient times, whole cities<sup>b</sup> devoted themselves to voluntary deaths, in order to prevent themselves from falling into the power of their enemies: and this, too, not unfrequently after quarter had been offered them by the conqueror. Several instances are recorded by Livy and Plutarch. The Xanthians<sup>c</sup> considered voluntary death so glorious, that multitudes committed that crime, during the period in which they were besieged by Brutus: and the men of Saguntum burnt their wives, children, and themselves, in one common pile, rather than fall into the hands of the Romans.

Numantia had neither walls, bastions, nor towers; and yet

<sup>a</sup> Lib. ii. c. 6. De Externis Institut., sect. vii.

<sup>b</sup> Diod. Sic., lib. xvii. c. 18.

<sup>c</sup> Plut. in Vit. Brut.

it resisted the power and skill of the Romans upwards of fourteen years. At length, one of the Scipios was charged with the conduct of the siege. His army consisted of 60,000 men: a body more than fifteen times larger than that of the Numantines, who made a gallant, and indeed almost miraculous resistance. But supplies being at length cut off, they were reduced to the necessity of living on the flesh of horses; then on that of their companions, slain in the siege; and lastly, to draw lots among themselves. In this extremity, they were summoned to surrender. They refused with indignation; set fire to their houses, and threw themselves, their wives, and their children, into the flames. A few, and those only, who had previously deserted to the enemy, disgraced the triumph of the conqueror.

When the inhabitants of Phocia were routed by the Thesalians, in the midst of their distress, they raised a pile of combustible materials; and resolved, by the advice of Deiphantus, to burn their wives and children, rather than see them led into captivity. This desperate proposition was unanimously approved of by the women, who decreed a crown to Deiphantus, for having suggested it. The pile was prepared, and the women stood ready to devote themselves; when the Phocians, animated by such an heroic sacrifice, rushed upon their enemies; entirely routed them; and saved the state.

A curious instance is related in Chamich's History of Armenia. When the Persians expatriated the Armenians, many women, seeing nothing before their eyes but violation by the soldiers, threw themselves from precipices on the rocks below, and were dashed to pieces. But some, fearing their courage would not be equal, blindfolded themselves with their handkerchiefs, and in this state plunged off the precipice. "Some of these heroic women," says the historian \*, "met not the sudden death they sought; for, in the descent,

\* Chamich's Hist. of Armenia, by Ardall, v. ii. 352, Calcutta.

a few were caught by the hair, which, winding round the crags of the rock, caused them to linger many days."

A remarkable instance is recorded of the Jews, by Josephus. At the siege of Jerusalem by Vespasian, some Jews took refuge in the castle of Masada, in which they were blockaded by the Romans. These Jews were under the command of Eleazer, by whose advice they murdered their wives and children; and ten men were chosen by lot to destroy the rest. Upon the execution of this, one of the ten was chosen to destroy the remaining nine. This he executed, fired the palace, and stabbed himself. Of 967 persons, only five boys and two women escaped, by hiding themselves in the aqueducts.

#### CERTAIN LAWS AND CUSTOMS RELATIVE TO WOMEN.

WE may now note a few laws and customs, prevalent in some countries, in regard to women. Polygamy has never been acknowledged in the northern regions of Europe; though Tacitus<sup>a</sup> seems inclined to believe, that it was occasionally allowed to kings in Germany; but to no others. In Sweden it is a capital crime, both by the ancient and the modern laws. In France, Henry the Second caused it, also, to be punished with death<sup>b</sup>: an instance of cruelty, not incurious in a man, who had the disgusting effrontery to live with the mistress of his own father! In England<sup>c</sup>, also, it was once punishable with death; but with benefit of clergy.

Polyandry exists in Tibet<sup>d</sup>, Malabar, and Patagonia<sup>e</sup>. In the second, women may have as many husbands as they please. Hamilton<sup>f</sup>, however, restricts them to twelve: children taking pedigrees from their mothers. The emperor of

<sup>a</sup> De Morib. Germ., c. 18.

<sup>b</sup> Father Bodin.

<sup>c</sup> Stat. i. Jac. I. c. ii.

<sup>d</sup> Turner's Embassy to the Court of the Teeshoo Lama.

<sup>e</sup> Molina, vol. i. p. 320, in notis.

<sup>f</sup> Account of the Indies, p. 311.

Bisnagar, beyond the Ganges, prides himself, on the contrary, in being "the king of kings, and the husband of a thousand wives." The king of Ashantee is allowed the mystical number of 3,333; 3,000 of whom are trained to arms, under a female officer.

The custom of servitude for a certain period formerly obtained in Asia. Jacob served Laban for Rachel fourteen years. The custom of purchasing wives prevailed amongst the Jews, Greeks, Thracians, Spaniards, Goths, Tartars, and Afghauns. The Assyrians and Babylonians even disposed of them by auction. The former custom still continues among the Samoides, in Pegu, the Moluccas, and many other semi-barbarous countries. In Circassia, wives are still bought. They are exposed in the market-place; and a beautiful woman is not unfrequently sold for 8000 piastres. In Scotland, and even in England<sup>a</sup>, wives, in early times, were, also, not unfrequently sold. In England they have been, in some instances, even left by will. Sir John Camois followed this example. "I give and devise," said he, in his last testament, "my wife Margaret to Sir William Paine, knight, with all her goods, chattels, and appendages, to have and to hold, during the term of her natural life." I am not aware any other instance of this nature; but it could not have been unfrequent, since Pope Gregory, in a letter to Lanfranc, Archbishop of Canterbury, says, that he is informed, that "in England men give away their wives, while living; or grant them by will to others, when they shall be dead."

Cicero describes a state of barbarism, in which no one knew his own offspring: Herodotus says, that the Auses of Lybia lived like animals: and Pliny and Diodorus relate the same of the Garamantes and Taprobananes. Indeed the value of chastity has been so little felt in some countries, that Herodotus<sup>b</sup>

<sup>a</sup> Leges Ethelbert., sect. xxxii.

<sup>b</sup> Lib. iv.

mentions a people, whose women were accustomed to indicate the number of their lovers, by the number of fringed tassels on their garments.

The marine Malabars even make presents to strangers, in order to induce them to deflower their brides. Ulloa assures us, that a Peruvian esteems himself dishonoured, if he find he has taken a virgin for his wife: and De Guys relates, that Mitylenian women think themselves disgraced, unless strangers relieve them from the reproach of virginity. This is a custom of ancient date. But in Rome, virgins were so sacred, that their execution was prohibited. The daughter of Sejanus, although condemned, could not, in consequence, legally be executed<sup>a</sup>. Her enemies were resolved, however, to obviate the difficulty: before she was strangled, therefore, she was ravished by the hangman.

In Venice, fathers and mothers once publicly sold their daughters to prostitution; and their friends and neighbours frequently congratulated them on a good sale. "It is curious," says Misson<sup>b</sup>, "to see a mother deliver up her daughter for a sum of money; and swear solemnly, by her God, and upon her salvation, that she cannot sell her for less."

The religion of Zoroaster permitted marriages between brothers and sisters<sup>c</sup>: the Tartars were even allowed to marry their own daughters<sup>d</sup>; and incest is, even in the present day, allowed by the laws of Spain and Portugal, after the ancient manner of Egypt<sup>e</sup>, provided it is committed by a prince. As to the Spanish and Portuguese princes, they are a disgrace to mankind for such a practice: and the sovereigns and princes of Europe ought, therefore, to avoid contaminating the purity of their blood by an union with such families,

<sup>a</sup> Tacit. Annal., lib. v. cap. 9.

<sup>b</sup> Misson, vol. i. p. 267, ed. 1714.

• <sup>c</sup> Phio, De Specialibus Legibus, quæ pertinent ad precepta Decalogi, p. 778.

<sup>d</sup> Hist. Tartary, part iii. p. 236.

<sup>e</sup> Vide Code de Incestis et Inutilibus Nuptiis, leg. viii.

as they would shun the embrace of an ourang-outang. It is a crime, not to be tolerated in a Christian land!

Solinus <sup>a</sup> relates, that the kings of the Western Islands of Caledonia had no property of their own, but might make free use of their people's: neither had they any wives; but they had free access to those of their subjects. This law was enacted for the purpose of taking from them all power, as well as all inclination, for aggrandizing themselves, at the expense of the state.

Ovid <sup>b</sup> alludes to nations, where fathers married their daughters, and mothers their sons. The Quebres of the East permitted unions between brothers and sisters; and Strabo gives a horrible picture of similar enormities among the African tribes. The Jews <sup>c</sup> married their brothers' widows; a custom which still prevails in Caubul<sup>d</sup>.

Pausanias says, the Greeks forbade second marriages: and among the Thuriens <sup>e</sup>, he, who introduced a mother-in-law to his children excluded himself from all participation in the public counsels. In India, some nations <sup>f</sup> even slept with their wives in public. The Spartans <sup>g</sup>, the Romans, and the Tapurians <sup>h</sup>, not unfrequently lent theirs to friends<sup>i</sup>; and many islanders, even in the present day, visit European ships, merely for the purpose of making a tender of their bosom companions. To refuse them is always a subject of mortification to the visitors; and sometimes even a signal for revenge. The Laplanders <sup>k</sup>, also, offer their wives to strangers, and esteem the acceptance of them an honour.

Though the custom of lending wives prevailed at Rome; wives enjoyed no privileges emanating from themselves.

<sup>a</sup> C. xxxv.

<sup>b</sup> Met. x. fab. ix. v. 35.

<sup>c</sup> Law of Moses.

<sup>d</sup> Elphinstone, p. 179, 4to.

<sup>e</sup> Diodorus Sic., lib. xii

<sup>f</sup> Sextus Empiricus, lib. i. c. 14.

<sup>g</sup> Tertullian, in Apolog., c. 39.

<sup>h</sup> Strabo, lib. vii.

<sup>i</sup> Chalcondyles says, the custom was common in his time in Britain. Vid. De Origine et Rebus Gestis Turcorum.

<sup>k</sup> Clarke, Scandinavia, p. 390, 4to.

During the consulship, husbands might kill their wives, if taken in adultery. The Julian law, enacted by Augustus<sup>a</sup>, and confirmed by Domitian<sup>b</sup>, commuted it into the loss of dower; and gave the punishment into the hands of the wife's father: but a woman, thus detected, in the time of the emperors, was condemned to prostitution, in the public streets, with whomsoever should please to disgrace himself with her, in that odious manner. This law<sup>c</sup> was abolished by Theodosius. Bachelors were fined for living single<sup>d</sup>; and rendered incapable of receiving legacies or inheritances<sup>e</sup>, except from relatives.

## FOOD.

A FEW observations may here be introduced, relative to food; for some persons suppose, that food has great influence on the manners and dispositions of men.

The Egyptians considered it worthy of reproach to eat wheat<sup>f</sup>; the head of any animal whatever<sup>g</sup>; and only one day in the year to eat the flesh of swine<sup>h</sup>; and like all other ancient nations, they ate the flesh of every thing, the moment it was killed<sup>i</sup>.

In Java, white ants, as well as every species of worm, are esteemed dainties. The Indians of Cumana eat millepedes; the Bushiesman of Africa and the New Caledonians<sup>k</sup>, spiders<sup>l</sup>; the Hottentots, grasshoppers and snakes; the Tonquinese, frogs; and the French and Viennese, not only frogs but snails.

In New Holland the natives eat ants and caterpillars<sup>m</sup>; the

<sup>a</sup> Suet. in Vit. Aug. c. 34.

<sup>b</sup> Juvenal, sat. ii. v. 30.

<sup>c</sup> Socrates' Eccl. Hist. lib. v. c. 18.

<sup>d</sup> Dion. Halic. lib. xxxvii.

<sup>e</sup> Lipsius, Excursionibus ad Tacit. Ann. lib. iii.

<sup>f</sup> Plin. Nat. Hist. l. 18, s. 15.

<sup>g</sup> Plut. t. ii. p. 363.

<sup>h</sup> Herod. lib. ii. 47.

<sup>i</sup> Gen. c. xliii. v. 16.

<sup>k</sup> Voy. in Search of La Perouse, ch. xiii.

<sup>l</sup> The celebrated astronomer, La Lande, is said to have been partial to spiders.

<sup>m</sup> Collins, Append. 557, 4to.



Ghahiboes eat worms, scolopendras, and even stinking fish<sup>a</sup>: hence the saying of the other Indians, that “a Ghahibo eats every thing above ground, and every thing under ground.” The pariahs of Hindostan are, also, said to contend for putrid carrion with dogs, vultures, and kites.

Some of the Bramins of India esteem the grain, which has passed through the cow, as the purest and most exquisite of food! In certain districts of Bengal, they not only eat the sheep, but the skin; not only the skin, but the wool; and not only the wool, but the entrails; being, like the Moors of Africa, always in the extremes of abstinence and gluttony. The Esquimaux even swallow the feathers of birds; and the Otomans of South America eat an unctuous clay, having no mixture of organic substance, whether oily or farinaceous. This is, also, practised in other climates<sup>b</sup>.

Some of the Chinese eat dogs, cats, rats, and bears' paws; these, residing on the coasts, live almost entirely upon fish. The Persians, on the other hand, will never touch fish, if they can get any thing else to eat: and the natives of Cauciristan, near Caubul, abhor it; though they eat animal food of every other kind. The Japanese, however, prefer it to all things; and like the Icelanders, and the inhabitants of the coast of Caithness, will even eat sea-weed<sup>c</sup>; as the New Caledonians<sup>d</sup> do lichens.

Abraham tended his own cattle, and Rachel drew water from the well: while Achilles in Greece, and Scipio in Italy, cooked their own food. The latter frequently supped on herbs and roots<sup>e</sup>. The Spaniards had once a proverb, that radishes, salad, and oil, constituted a dinner for a gentleman: now—the poor and the rich have nothing but the three fluids,—air, light, and water,—in common with each other. In France

<sup>a</sup> Humboldt, *Pers. Nar.* iv. 571.

<sup>b</sup> Vid. Labillardière, *Voy. La Prouse*, t. ii. 306. *Voy. d'Entrecasteaux*, t. i. 354.

<sup>c</sup> *Fucus palmatus*.

<sup>d</sup> Herman's *Trav. in Interior of N. America*, p. 63.

<sup>e</sup> *Hor. lib. ii. sat. 1.*

the greatest man now gives the greatest feast. But Sully was plain and economical on similar occasions ; and when his friends reproached him for it, he replied, “ If my guests are men of sense and ability, there is sufficient ; if not, their company is more than enough for me.”

Difference in food frequently gives rise to national disgust. The English peasantry dislike the French, because they eat frogs and snails ; and Barette once heard a Frenchman swear, that he hated the English, because they poured hot melted butter over their veal !

When water was not at hand, the Scythians used to draw blood from their horses, and drink it<sup>a</sup> : and the dukes of Muscovy<sup>b</sup>, for nearly 260 years, presented Tartar ambassadors with the milk of mares. If any of this milk fell upon the manes of their horses, the dukes by custom were bound to lick it off !

The Tonquinese, the Madagascarines, and Arabians eat locusts ; and Leibnitz<sup>c</sup> speaks of them as being a food so delicious, that if princes of Europe knew how much so it was, they would send to the East for them. A tribe of Arabs between Tunis and Algiers live, almost entirely, upon the flesh of lions<sup>d</sup> ; the Payaguas eat crocodile<sup>e</sup>. The Booshuana Africans eat not only wolves and ant-eaters, but leopards, tiger-cats, and camelopards ; and these too in a country abounding in grouse, bustards, partridges, and guinea-fowls. The Malabarese eat jackals, and call them delicate food. The Xygantes ate monkeys<sup>f</sup> ; the Abyssinians esteem raw

<sup>a</sup> A letter from Buenos Ayres states, that General St. Martin gave a feast, a few weeks before, to the Nomades of the Pampas of Rio de la Plata, in which he had treated them in a manner to charm every one ; for he had given them the flesh of mares, served up raw, and gin mixed with the blood ; of which not only the men partook, but their wives and daughters, even to intoxication.

<sup>b</sup> Chronicle of Muscovy. Peter Petreius, part ii. 159. Montaigne, vol. i. c. 48.

<sup>c</sup> Letter to Magliabechi.

<sup>d</sup> Dobrighoffer, Hist. de Aponibus.

<sup>e</sup> Blumenbach.

<sup>f</sup> Herod. Melpom. c. cxciv.

flesh a luxury; the Hindoos use *assafœtida*<sup>a</sup>; and the Esquimaux Indians have a great dislike to sugar<sup>b</sup>.

In some parts of America<sup>c</sup> the natives eat the flesh of rattlesnakes. Its flavour is said to be superior to that of eels<sup>d</sup>, and to produce excellent soup. On the Congo the Africans<sup>e</sup> eat the skin of sheep, with the wool singed over a smoky fire. In the time of Davis (1586) the Greenlanders not only lived on raw fish; but they drank sea-water, and esteemed ice and grass luxuries<sup>f</sup>.

Sea-weeds, dried and formed into cakes, are used by the natives of Chiloe; also at Lima. In some countries the *Awa Nori* sea-weed is dried, roasted, rubbed into powder, and mixed with soup. North of the Cape they esteem water-lilies great dainties, and the candle-berry myrtle is eaten by the Hottentots like bread. The *fucus saccharinus*<sup>g</sup> is detached from the island of Matsinai, and thrown with great violence on the shores of Japan; where it is dried, cleansed, boiled, and eaten by the Japanese, when they make entertainments, and drink sakki; also by Icelanders<sup>h</sup>, boiled in milk.

The Jews were commanded by Moses<sup>i</sup> to eat whatever parted the hoof, was cloven-footed, or that chewed the cud;

<sup>a</sup> Elphinstone, Caubul, p. 303, 4to.

<sup>b</sup> M'Keevor's Voy. p. 36.

<sup>c</sup> Auburey's Travels, i. p. 343.

<sup>d</sup> The sheep of Persia, in the time of Alexander, were observed to eat the small fish cast upon the shore of the Red Sea. The horses of Shetland are said, also, to eat fish from choice.

<sup>e</sup> Tuckey, p. 360, 4to.

<sup>f</sup> The Greenlanders eat the flesh of reindeer; but they never use them, as the Laplanders do, for domestic purposes; they regard them only as beasts of chase. The Greenlanders are offensive! They not only eat the entrails of the smaller animals<sup>g</sup>, but lice. The former they devour after only squeezing them through their fingers: and what comes out of the reindeer's stomach they esteem a luxury. As to lice, "they bite," say they, "and therefore must be bitten in return<sup>†</sup>."

<sup>g</sup> Thunberg, iii. p. 150.

<sup>h</sup> Fremenville's Voy. toward N. Pole, p. 16.

<sup>i</sup> Levit. ch. xi.

except swine, hares, rabbits, and camels: they might eat fishes, too, that had fins and scales; but no others. They were commanded, also, not to eat birds, or beasts of prey; nor cuckoos, nor swans, pelicans, storks, nor lapwings. Yet they were allowed to eat locusts, beetles, and grasshoppers: but neither blood nor fat. The Mahometans eat nothing, reckoned impure in the Old Testament. The Jews were not expensive at their entertainments. Nehemiah, while governor of Judah<sup>a</sup>, had, however, prepared for his household one ox, six sheep, several fowls, and once in ten days store of all sorts of wine. Ahasuerus is said to have entertained all the governors of his kingdom for six months: and for seven days he kept open table for all the inhabitants of Susa.

Though Persia abounded in excellent fruits, yet, in the time of Cyrus, Xenophon<sup>b</sup> relates, that the most agreeable meal to a Persian consisted of bread and water-cresses. Porphyry says<sup>c</sup> that the more ancient Greeks and Syrians abstained entirely from the flesh of animals; in which they resembled the ancient and modern Hindoos, the Gaures, and Macassars. In the time of Boadicea, even the British lived upon vegetables. "One great advantage," said she to her army, "is, that we live upon herbs and roots: water supplies the place of wine; and every tree is to us as a house." But Arcamnes, a prince of Gaul, gave a great feast, which lasted an entire year: every one that came was welcome; even the strangers that travelled through the country<sup>d</sup>.

Among the Tartars mare's milk was preferred; in Arabia camel's; in Lapland reindeer's; in Peru lama's; in Poitou the French prefer the milk of sheep. In many parts of North and South Wales sheep are as regularly milked as cows. In the Tyrol goat's milk is in frequent use; and in the part of France, in which Montaigne<sup>e</sup> lived, mothers,

<sup>a</sup> Nehemiah, ch. v. 18.

<sup>b</sup> Cyroped. lib. i. c. 8. 11.

<sup>c</sup> Lib. iv. par. ii. xv.

<sup>d</sup> Athenæus, lib. iv. c. 13.

<sup>e</sup> Essays, b. ii. c. 8.

who had no milk of their own, frequently permitted goats to suckle their children<sup>a</sup>.

The existence of cannibals was, for a long time, disputed; and it would be well, if it could be disputed still; but the fact is now established beyond the possibility of doubt.

Homer accuses the Cyclops of this practice<sup>b</sup>. But we must confine ourselves to fact. Herodotus accuses the Scythians<sup>c</sup>; Diodorus the Cimbrians<sup>d</sup>; and Caesar the Gauls<sup>e</sup>. The Melanchlæni<sup>f</sup> and the Lamiaë<sup>g</sup> were, also, addicted to this horrid practice. Strabo<sup>h</sup> accuses the ancient Irish of this practice; and St. Jerome says<sup>i</sup>, that he saw several Britons, then in Gaul, eat the flesh of men. "They esteemed," says the venerable father, "the breasts of women great dainties." The Gauls of Gascoigny, during the siege of Alecia, ate the bodies of those, who were incapable of bearing arms. It is right, however, to remember that Juvenal, who alludes to this circumstance, qualifies the account by adding, *est fama*<sup>k</sup>.

At the capture of Rome by the Goths, in 410, the lands not having been tilled for some time, and the ports being blockaded, such distress prevailed, that human flesh was publicly

<sup>a</sup> I believe the best method of rearing children, when their mothers cannot nurse them, is by allowing them to suck a domesticated animal. I know a fine healthy young lady, now about seventeen years of age, who was thus reared. A goat is the best animal for this purpose, being easily domesticated, very docile, and disposed to an attachment for its foster-child: the animal lies down, and the child soon knows it well, and, when able, makes great efforts to creep away to it and suck. Abroad, the goat is much used for this purpose; the inhabitants of some villages take in children to nurse; the goats, when called, trot away to the house, and each one goes to its child, who sucks with eagerness, and the children thrive amazingly.—*Gooch's Lectures*.

<sup>b</sup> Odyss. ix. 290; x. 129. Tantalus is represented as having slain his son, and served him up for the gods to eat, in order to try their divinity: and Progne is fabled to have murdered her own son, Itys, in revenge to her husband, for his conduct to Philomela, and gave his flesh for him to eat.

<sup>c</sup> Lib. iv. 18. 20; also Pliny, vii. 2.

<sup>d</sup> Lib. v. c. 32.

<sup>e</sup> De Bell. Gall. vii. 71. Diod. Sic. v. c. 32, p. 355.

<sup>f</sup> Herodotus.

<sup>g</sup> Philostr. in Vit. Apol. iv.

<sup>h</sup> Lib. iv. 201.

<sup>i</sup> Adv. Jovent. lib. ii.

<sup>k</sup> Sat. xv. 93.

sold in the markets; and many mothers ate their own children. At the time, in which Belisarius was employed in the Gothic war, a horrible famine afflicted Italy. Procopius assures us, that multitudes, in the agony of their want, committed suicide. Numbers ate acorns and the grass of the fields. Many mothers even destroyed their own children, and ate them: and one woman, who lived by letting lodgings, murdered, and ate no less than seventeen strangers, who had lodged at her house in succession. Her enormities coming, by accident, to the knowledge of the eighteenth, after he had entered her house, he dispatched her.

The Jews, above all other people, are accused of this disgusting practice. An instance is recorded, in the second book of Kings <sup>a</sup>, where two women are described, as agreeing to eat their two sons, during the famine in Samaria <sup>b</sup>. And when the Jews destroyed upwards of 200,000 Romans, in the time of Trajan, they were said to have glutted their rage by feeding on their bodies. These enormities were even foretold by their prophets. In Baruch <sup>c</sup> it is written, that “the man shall eat the flesh of his own son, and the flesh of his own daughter <sup>d</sup>.”

<sup>a</sup> Ch. vi. v. 28.

<sup>b</sup> Dr. Martin relates <sup>\*</sup>, that an Indian woman “dug up a favourite child, which had been dead some months, separated the bones from the flesh, and having boiled them together, drank the broth; after which she wrapped up the bones in palm-leaves, and returned them to the ground.”

<sup>c</sup> Ch. ii. v. 3.

<sup>d</sup> In Deuteronomy <sup>†</sup>, Moses describes it as being one of the curses, entailed upon their heirs, for the crime of disobedience:—“Thou shalt eat the fruit of thine own body; the flesh of thy sons and thy daughters in the siege, and in the straitness, wherein thine enemies shall distress thee. The tender and delicate woman, which would not set the sole of her foot to the ground, for delicacy and tenderness, shall eat the children which she shall bear; for want of all things, secretly, in the siege.” Josephus says, that during the siege of Jerusalem, “Women snatched the food out of the very mouths of their husbands, and sons of their fathers, and mothers of their infants.” (Lib. i. 5, c. 10, p. 3.) “In every house, if there appeared any semblance of food, a battle

<sup>\*</sup> Trav. in Brazil, p. 692.

<sup>†</sup> Ch. xxviii. v. 53,

During the great famine at Moscow, not less than 500,000 persons perished. Multitudes were seen in the roads and streets; some dead; some expiring; and some with hay and straw in their mouths. Children sold their parents for bread; and even mothers and fathers satisfied their hunger with the bodies of their children.

During the reign of Shâh Husseyn, Ispahan was besieged by Mahmud, chief of the Afghauns; when the besieged, having consumed their horses, mules, camels, the leaves and bark of trees, and even cloth and leather, finished,—so great was the famine,—with not only eating their neighbours and fellow-citizens, but their very babes. During this siege more human beings were devoured, than was ever known in a siege before. Mahmud having at length listened to terms of capitulation, Husseyn clad himself in mourning; and with the Wali of Arabia, and other officers of his court, proceeded to the camp of his adversary, and resigned the empire. The Afghaun chief, in receiving his resignation, exclaimed, “Such is the instability of all human grandeur! God disposes of empires, as he pleases, and takes them from one to give to another!” This occurred in the year 1716. During a late revolution at Naples, too, the lazaroni roasted men in the public streets: and begged alms of the passengers, to enable them to buy bread, wherewith to eat their meat. This fury was directed against the Jacobins<sup>a</sup>.

During the famine, which desolated Egypt, A. D. 1199, in consequence of the Nile not overflowing its banks, many women<sup>b</sup> were executed at Cairo for killing and eating their

ensued, and the dearest friends and relatives fought with one another, and snatched away the miserable provisions of life.” (*Josephus*, l. ii. c. 3.)—During the famine of 1033, in France, “Men lived on roots and dead carcases; guests were sacrificed by those who had welcomed them to the enjoyment of hospitality; children were enticed into secret places and slain; and human flesh was exposed for sale in the market-place of Tournus, in Burgundy.”—*Glaber*, lib. iv. c. 4; *Ranken*, iii. 318, 19.

<sup>a</sup> See also what occurred in the Russian campaign, where the French soldiers fed on human flesh, in *Segur*.

<sup>b</sup> *Abdallatiphus*, *Hist. Egypt.* lib. ii. c. 2.

own children ; and at the siege of Antioch by the Crusaders <sup>a</sup>, in 1097, a famine existing in the Christian camp, thisles were boiled and eaten, and human flesh eagerly devoured. At the siege of Marra, too, the Crusaders ate bodies, taken from the graves of their adversaries ; and one of the historians <sup>b</sup>, who records the fact, even expresses surprise, that they should prefer the flesh of dogs to that of Saracens and Christians <sup>c</sup>.

The people of Maniana, south of the Gambia and Senegal, are cannibals. They eat spiders, beetles, and old men. “ When a stranger dies,” says Mollien <sup>d</sup>, “ they purchase his corpse for the purpose of eating it.” Other tribes of Africa have been convicted of this practice <sup>e</sup>. The Battas not only eat men, when dead, but they begin to eat them even when alive. It has the sanction not only of custom, but of law ; and the crimes, for which the victims are delivered to this punishment, are midnight robbery, adultery, treacherous attacks, and intermarrying in the same tribe <sup>f</sup>.

In Celebes several instances have occurred, in which, after they have slain their enemy, they have cut out the heart, and eaten it while it was warm <sup>g</sup>. The natives of New Zealand <sup>h</sup>, New Caledonia <sup>i</sup>, and New Holland <sup>k</sup>, also, are cannibals. When Columbus first landed at Guadaloupe, he saw human limbs suspended, as if for drying, from the beams of houses <sup>l</sup>; and that cannibals still exist among the Chippewa, Miami <sup>m</sup>, Potawatomi <sup>n</sup>, and other Indians <sup>o</sup>; among the Mani-

<sup>a</sup> Avidissime devorabant. William of Malmesbury, 433 ; Bernardus, 691.

<sup>b</sup> Albert.

<sup>c</sup> Maffæius and Molina say of the Brazilians, that they were cannibals ; and that they often declared, that the flesh of those who had been baptised lost much of its flavour.—Vid. Maff. xv. ; Molina, 167.

<sup>d</sup> Trav. in Afric. p. 302, 4to.

<sup>e</sup> Vossius de Nili Origine, c. 18, 19.

<sup>f</sup> Raffles' Life, 432, 4to. Vid. also Anderson's Account of the Mission to the East Coast of Sumatra, in 1823, p. 35.

<sup>g</sup> Hist. Java, Append. F., vol. ii. 179.

<sup>h</sup> Hawkesworth, ii. 389 ; iii. 447.

<sup>i</sup> D'Entrecasteaux's Voy. ii. 199. 295.

<sup>k</sup> Voy. in Search of Prouse, i. 173.

<sup>l</sup> P. Martyr, Ep. Pompon. Leto. No. 147.

<sup>m</sup> Major Long's Exped. to the Source of the St. Peter River, p. 261.

<sup>n</sup> Lettres Edif. et Curieuses, t. vi. 266 ; viii. 105. 271.

<sup>o</sup> Humboldt, Pers. Nar. vol. iv.



tioritanoes, a tribe in Peru<sup>a</sup>, the Carribees<sup>b</sup>, and the inhabitants of Nootka Sound<sup>c</sup>, is no longer to be doubted: also in New Zealand<sup>d</sup>.

Knight is said to have found "man-eaters" on the coast of Labradore<sup>e</sup>; and when the American Indians go to war, they put a large kettle on the fire, as an emblem, that they are about to destroy their enemies, and will have the satisfaction of eating them after they are dead. Even in King George's Sound, where the natives are reported to be mild and inoffensive, they offered to our ships human skulls, hands, and feet, with the flesh hanging upon them, by way of barter, with the same indifference, that they would have offered beef or mutton.

That the Indians of Hudson's Bay, also, have this disgusting propensity, is attested by Mr. Swaine, Mr. Ellis, and Mr. Hearne<sup>f</sup>. The first of these gentlemen assured Dr. M'Keevor<sup>g</sup>, that he knew an Indian woman, who dug up one of her own relatives, and fed upon the body for several days. And Mr. Ellis says, that an Indian, in his route to Hudson's Bay, with his wife and family, finding but little game on the way, subsisted, for some time, on two of their children. Lambert<sup>h</sup> and M'Keevor<sup>i</sup>, also, assure us, that the North American Indians frequently drink the blood of their wives, and the wives of their husbands, when they are weak, or seriously indisposed. They open a vein, and quaff the blood, warm from the wound.

<sup>a</sup> Garc. de la Vega Hist. des Incas. i. c. 12.

<sup>b</sup> Bancroft's Nat. Hist. 260.

<sup>c</sup> Cook, 3rd Voy. ii. 271.

<sup>d</sup> Earle says, the New Zealanders are brave, active, generous, unwearied in obliging, faithful, and industrious: yet, that they are cannibals; and he is persuaded that nothing will cure them of this dreadful propensity, but the introduction of animals. They, nevertheless, have a great dislike to liquors of all kinds, though fond of tobacco. "Why," inquire they of the sailors, "do you like to make yourselves mad?"—Vid. Earle's Residence in New Zealand, p. 122.

<sup>e</sup> Purchas's Pilgrims, iii. 827.

<sup>f</sup> Voy. to Hudson's Bay, p. 65.

<sup>g</sup> Voy. up the Copper-Mine River, p. 85.

<sup>h</sup> Trav. through the United States of America.

<sup>i</sup> Voy. to Hudson's Bay, 61.

The Paramahausans of Hindostan are even more disgusting than these; for they eat the putrid bodies, which they find floating down the Ganges. They esteem the brain the most exquisite of food; and many of them have been seen, near Benares, floating on dead bodies, feasting upon them raw.

We have now to relate a still more curious custom. The Derbices slew their fathers and ate them. The Indians, also, ate the bodies of their parents: and when Darius inquired of the Greeks, what reward could induce them to follow such example? they replied, "No recompense under heaven!" They shrunk with horror at the bare suggestion; but we are told, that when the Indians were advised to burn the bodies of their friends, their horror and disgust was fully equal to that of the Greeks: grounding their preference to their own custom on the piety of making themselves the tombs of their parents! Strabo accuses the Irish of this practice<sup>a</sup>.

#### INFLUENCE OF CLIMATE.

To contrast and variety of climate has been attributed the principal lines and shades of national characters. Mons. Denina, in a paper, preserved in the "Memoirs of the Berlin Academy;" and Tasso, in his parallel between France and Italy; have given it as their decided opinion, that a country, marked with gentle eminences, and gradually rising mountains, are the most remarkable for men of genius, talents, and learning. Vitruvius<sup>b</sup> and Vegetius<sup>c</sup> attribute to climate an influence on the temper and constitution of men: to the same influence Servius refers the subtlety of the Africans,

<sup>a</sup> Lib. iv. 201. "They live on human flesh," says he, "and think it a duty to eat the bodies of their deceased parents." Solinus says, "When they gain a victory, they drink the blood of the slain."—C. xxiii.

<sup>b</sup> Lib. vi.

<sup>c</sup> De Militari, i. 2.

the fickleness of the Greeks, and the poverty of genius of the Gauls.

That climate has an important influence, and is the principal cause of the difference in national characters, has been, also, maintained with considerable ingenuity by Montesquieu. That celebrated writer imagines climate to exercise its principal power over the *manners*; while Cicero<sup>a</sup>, Winkelman, Machiavelli<sup>b</sup>, and the Abbé du Bos<sup>c</sup>, with equal plausibility, argue for its influence over the *mind*. But as great events belong exclusively to no age, great genius belongs exclusively to no nation. Neither is there a virtue exercised, a talent cultivated, or a science improved, that may not be exercised, cultivated, and improved, in the torrid and frigid zones, as well as in the temperate. Absurd, then, is the dogma, which would inculcate, that man may be born in “too high or too low a latitude, for wisdom or for wit.” Both these hypotheses may, therefore, justly be doubted; for Greece has produced its Lycurgus: China its Confucius; and Rome its Pliny: France its Fenelon; Spain its Cervantes; Portugal its Camöens; and Poland its Casimir. England has produced its Newton; Switzerland its Gessner; Germany its Klopstock; Sweden its Linnæus; and, to crown the argument, Iceland its two hundred and forty poets! This is sufficient for the hypothesis of Du Bos.

That climate affects the manners is equally ideal: for the crimes of the west have been equal to those of the east; and the vices of the south equal to the vices of the north. They differ not in their number, but in their quality: for what is vice in one part of the world is not considered vice in another. Thus the Jews esteem it a sin to eat swine; and the natives of Rud-bâr regard it an abomination to eat doves. The use of wine is as strictly forbidden in Turkey, as the possession of more wives than one is in Europe. War in Japan

<sup>a</sup> De Fato, c. 4.

<sup>b</sup> Discorsi, iii.

<sup>c</sup> Reflections on the Imitation of the Paintings and Sculptures of the Greeks.

is looked upon with horror ; in Europe it is associated with glory.

When Du Bos says, that the most sublime geniuses are not born great, but only capable of becoming such <sup>a</sup> ; and when he says, that want debases the mind ; and that genius, reduced through misery to write, loses one-half of its vigour ; it is impossible not to acknowledge the propriety of his observations. But when he proceeds to assert, that genius is principally the result, as it were, of climate <sup>b</sup>, we must proceed to facts.

Nor can we implicitly give faith to the assertion of Tacitus, that the times, which have produced eminent men, have also produced men, capable of estimating their merits. For eminent men have been produced in many ages, that possessed no power of forming adequate estimates of their value : and their rewards have, therefore, arisen out of the applause and admiration of posterity. In fact,—there is scarcely an evil, that does not arise out of the reluctance, or the inability, of men to estimate real benefits.

Sir John Chardin seems to have given the tone to the opinions of Du Bos. “The temperature of hot climates,” says he <sup>c</sup>, “enervates the mind as well as the body ; and dissipates that fire of imagination, so necessary for invention. People are incapable, in those climates, of such long watchings and strong applications, as are requisite for the productions of the liberal and mechanic arts.” But though this hypothesis, in my opinion, is destitute of data and solidity, as a whole, there is, assuredly, great truth, great ingenuity, and great beauty, in many of the arguments, adduced to support it.

But let us speak of results. Has not poetry been cultivated on the burning shores of Hindostan ; in Java ; in China ; in Persia ; in Arabia ; in Palestine ; in Greece ; in Italy ; in Germany ; in France ; in Great Britain ; and in

<sup>a</sup> Vol. ii. ch. viii.

<sup>b</sup> Vol. ii. ch. ix.

<sup>c</sup> Description of Persia, ch. vii.

Iceland? Thus we see, that poetry has been successfully cultivated in every species of soil; and in every degree of latitude. That the poetry of one country is not suited to the readers of another is only a confirmation of the opinion, that the beauty of poetry, as well as that of the person, is relative: all nations relishing their own poetry most.

In respect to architecture. There we shall find, that experience militates *in toto* against the hypothesis. The wall of China; the pagodas of India; the mosques of the Mahometans; the ruins of Palmyra and Balbec; Memphis; Thebes, and the Pyramids; St. Sophia of Constantinople; Athens; Rome; France and England: what do all these objects, cities, and countries prove, but that architecture has been practised in every climate? The only difference consists in the diversity of tastes: some countries delighting in the greatness of bulk, and others in the greatness of manner.

I am even disposed to doubt the extensiveness of the argument in respect to health. In Columbo (Ceylon) are assembled every tint of the human skin<sup>a</sup>: African negroes; Caffres; Javans; Chinese; Hindoos; Persians; Armenians; Malays; Cingalese; Malabars; Arabs; Moors; Portuguese; Dutch; English; and every species of half castes! They all enjoy health. That is, almost of itself, sufficient to prove, that health does not depend upon the parallels of latitude. The human frame is, in fact, adapted to Equatorial heat and Arctic cold<sup>b</sup>. The chief precaution in founding settlements, therefore, is reduced to that of avoiding situations, in which heat is accompanied by moisture.

In regard to virtue. If one order of men is found in a country, capable of exercising every species of benevolence;

<sup>a</sup> Perceval.

<sup>b</sup> Sir Everard Home suggests, that if Europeans, in hot climates, were to wear white garments, lined inside with black covering, it would, probably, prevent the scorching of the skin.

why may not the whole people? Every species of crime is committed in India; yet the Parsee merchants of Bombay exceed all the merchants in the world, for active benevolence and philanthropy. This character was first given them by Ovington; and it has been attested by almost every traveller since. In a country, exhibiting such a frightful dissolution of morals, it refreshes the soul to read of their virtues!

Under the line the heat is not so oppressive, as within three or four degrees of the tropics: the days being shorter. At the Equator, days and nights are of equal length; twelve hours each: near the tropics the longest day consists of thirteen hours and an half. The Hindoos divide their year into six seasons: the dewy, the cold, the rainy, and the hot; the period of spring, and the clearing up of the rain. But though the Hindoos number so many seasons, there is, by no means, a great variety of climates in Hindostan. Before the coming of the rain, the earth appears pulverised and parched like a desert; the rain commences, and the hills and valleys are covered with verdure. The rain ceases, and, for nine successive months, scarcely a cloud deforms the serenity of the sky.

The neighbourhood of WASSOTA abounds in mountains, rising in succession one above another, in many a spacious amphitheatre; yielding the pepper vine, the Malacca cane, the bastard nutmeg, and a profusion of flowering shrubs and aromatic plants; presenting abundant materials for the naturalist, geologist, and botanist. Many scenes in this country resemble part of the province of Kirin-ula,—in Eastern Tartary—so remarkable for its silence. To the north of Mugden it is a continued succession of vast forests, stupendous mountains, deep valleys, and desert wildernesses; with scarcely a house, a cottage, or a hut. These scenes are peopled with wolves, tigers, bears, and serpents. Nothing is heard but the roaring of woods, the rushing of rivers, the fall

of cataracts, the hissing of serpents, and the howling of beasts of prey; in the midst of all which scenes of horror, grow roses and violets and yellow lilies.

How does this country differ from Nova Zembla and Greenland, whose rocks are almost insensible to spring; and from Iceland, where the skies, at one season of the year, exhibit not a single star; and where, at another—

The western clouds retain their yellow glow,  
While Hecla pours her flames through boundless wastes of snow \* ?

How does it differ, too, from a large portion of Crim Tartary, where scarcely a brook is heard to murmur, or a bush, a shrub, or a bramble, are ever seen to grow! Crim Tartary is subject to few phenomena; but Greenland is frequently visited by one, which is seldom witnessed in any other quarter of the world. For sometimes the images of travellers are reflected on a frozen cloud, as in a mirror; at other times, the ships in the harbours, with their sails unfurled, and their streamers flying, with huts, animals, trees, and other objects, are reflected, magnified or diminished, according to their distances, and the density of the atmosphere.

Than Greenland, in no quarter of the globe could the sciences of gravitation, magnetism, and electricity, be cultivated with such probability of producing advantageous results. Than SPITZBERGEN, no country is more sublime and terrific. Its peaks are inaccessible; capped, as they are, with snow, cocval with the globe. Its valleys are choked with glaciers, which, in spring, pour vast cataracts of melted snow from their bosoms: while, in summer, the mid-day and the mid-night are illuminated with almost equal splendour. In this island there are no settled inhabitants; but the Russians occasionally resort to it for the purpose of hunting bears. No lightning was ever seen there; nor was a single burst of thunder ever heard. Craggy mountains rise, in fantastic

\* The Scaldar.—Stirling.

shapes, higher than the clouds; the glens are choked with eternal snows; and ice is seen floating, in every direction, of a fine blue; exhibiting arches, cones, curves, cylinders, spheroids, and pyramids. Amid these scenes of desolation, polar bears, seals, and walrusses take up their abode; and along the ocean fly the *larus glaucus*, the *larus arcticus*, the *alea allè*, and the beautiful *larus eburneus*, with the *sterna hirundo*; the plumage of which surpasses that of all other birds in the arctic regions. But

—— Within the enclosure of your rocks  
 No herds have ye to boast; nor bleating flocks:  
 No groves have ye; no cheerful sound of bird,  
 Or voice of turtle in your land is heard.

Yet the whistling of the winds, the collision of large masses of ice, and the roaring of the ocean, conspire to create a combination of sounds, unequalled in any other region; and form a characteristic accompaniment to the finest picture of desolate grandeur, that the world contains.

Circassia, lying near the Caucasus, forms a striking contrast to the manners of its inhabitants. It is a country more delicious, in point of natural productions, than it is possible to imagine: but it is a paradise, peopled with human wasps and serpents. For the inhabitants are represented as going armed to their harvests; almost every man is said to be a robber; and every woman either the daughter, sister, wife, or mother of an assassin.

To the climate of Circassia we may compare the elevated province of CASHMERE; a district, not more celebrated for the temperature of its climate, than for the elegance of form, and beauty of countenance, which, if we except the Circassians, distinguish the Cashmerians above all the nations of the earth. Bounded by the mountains of Tartary and the Caucasus, innumerable cascades and cataracts enliven, with their music, the various vales and valleys, into which the province is divided.



To be near the lov'd one, what rapture is his,  
 Who, in moonlight and music, so sweetly may glide  
 O'er the lake of Cashmere, with that one by his side !  
 If woman can make the worst wilderness dear,  
 Think, think, what a heaven she must make of Cashmere <sup>a</sup>!

To this spot, worthy the scene, witnessed by Huon and Sherasmin, near the city of Bagdad <sup>b</sup>, and in which some men of learning have sought the terrestrial Paradise <sup>c</sup>, Aurenzebe was accustomed to retire, when fatigued with business, or disgusted with royalty. In his progress from the capital, he was attended by an immense army all the way. When, however, he came to the entrance of Cashmere, he dismissed his soldiers; separated from his retinue; and with a few select friends retired to the palace he had erected: and, in the solitude of those enchanting valleys, contrasted the charms of content and the delights of tranquillity with the hurry and noise, the treachery and splendid anxiety, of a crowded court.

This country is the paradise of India; being a garden of evergreens abounding in bees: and its woods resound all night in spring with the songs of innumerable birds. Thus Nature had power to charm even the greatest of Indian hypocrites. In the midst of a war, Aurenzebe would act as high priest at the consecration of a temple; and, while he signed warrants for the assassination of his relatives, with one hand, he would point to heaven with the other <sup>d</sup>!

In ASIA MINOR the air is pure, soft, and sereno; and in ARABIA, after its periodical rain, there is a clear unclouded sky during the year. ARABIA PETREA is almost alike destitute of water and verdure: but ARABIA FELIX has been celebrated for its beauties and its shades in every age. <sup>e</sup> Yet, like all the natives of the East, its inhabitants are remarkable for their love of finery; and their poets for hyperbole and bombast.

<sup>a</sup> Moore.

<sup>b</sup> Vid. Wieland, Oberon, canto iii. st. 1.

<sup>c</sup> Vid. Creuzer's *Rélígions de l'Antiquité*.

<sup>d</sup> Dow's *History of Hindostan*, vol. iii. p. 335.

PERSIA has three separate climates, involving coldness, temperance, and heat. In the south, there are but few flowers; in the Hyrcanian forest, however, they are abundant even to profuseness: and the climate of Shiraz is so agreeable and delightful, that Sadi says, it produces the most fragrant roses of all the East. In many parts of Persia and Arabia, the inhabitants, during the summer, sleep on the roofs of their houses: their beds being laid on terraces, and their only canopy the sky.

CAUBUL:—"One day's journey from Caubul," says the Emperor Bauber, in his Commentaries, "you may find, where snow never falls; and in two hours' journey a place, where the snow scarcely ever melts." The climate of NEPAUL has never been ascertained with precision. This retired kingdom lies at the foot of the mountains of Thibet; four thousand feet above the level of the sea<sup>a</sup>. It abounds in elephants, wandering in inexhaustible forests, containing trees still unincorporated in the botanist's vocabulary.

MALABAR is dry in one part of the year, and moist at another. In 1750<sup>b</sup>, it had many towns and cities, but no villages: every house in the country standing by itself, enclosed with trees or hedges; in which lies the lady-viper; so beautiful, that no one can see it without admiration; and so harmless, that the ladies fondle it in their bosoms<sup>c</sup>.

SIAM has a winter of two months, a spring of three months, and a summer of seven; its winter is dry, and its summer moist:—autumn is unknown. Independent TARTARY has a temperature exceedingly healthy and agreeable. In some parts of CHINESE TARTARY winter is immediately succeeded by spring, when flowers of every kind shoot up, by myriads, in a week. In WESTERN TARTARY there are wild mules, horses, and dromedaries; deer, wild boars, two species of the elk,

<sup>a</sup> Kirkpatrick, p. 171.

<sup>b</sup> Dillon's Voy. p. 108.

<sup>c</sup> Linnæus calls it the *Coluber domicella*; Lacepede, *Coleuvre-des-dames*.

marmots, and goats with yellow hair : among the birds is the shoukar, having a white body, with red beak, tail, and wings. Not a tree is to be seen from one end of the country to the other ; though there are a few shrubs of the dwarf kind. The Tartars, from all antiquity, have lived by hunting and fishing, and the milk of their flocks ; they despise husbandry, and detest cities. In 1769 there was not one house in all Mongolia. The inhabitants lived in tents ; even the prince and the chief Lama : and, having no knowledge of agriculture, their time and industry were wholly directed to the care of their flocks. During the summer, autumn, and winter, these flocks live in abundance ; and, to ensure an early rising of grass in spring, the Tartars set fire to detached portions in autumn. The flames soon spread before the wind ; and a space of twenty or thirty miles is, in a short time, cleared. This fire, not descending so low as the root, the grass, which is consumed, mellows into the earth, when the snow melts ; and becomes a rich and effectual manure.

Little or no change has ever been observable in the manners and habits of this people. They seem to be stationary, in the midst of their wanderings ; hospitable without a house ; and addicted to poetry without a single book. The OCCIDENTAL TURKMAUNS, who in winter occupy the finest plains along the banks of the Euphrates, dwell also in tents. In summer, they are clad in vests of calico ; and in winter, in long gowns, made of sheep skins. In summer, they encamp between the springs of the Tigris and Euphrates, among valleys, formed by the mountains of Armenia. Sometimes the Arabs invade these temporary settlements, break the horns and legs of their cattle, and rob them of their wives and daughters. In consequence of this they, not unfrequently, march in bodies, consisting of two hundred families : and, being accompanied by their sheep, goats, and camels, they are esteemed the richest shepherds of the Othmân empire.

There are many parts of Siberia, which well reward the enthusiasm and fatigue of a traveller <sup>a</sup>. The general scenery, however, and the manners of its inhabitants, are well described by Virgil <sup>b</sup>, and Thomson <sup>c</sup>, and the picture is far from being attractive. JAPAN is excessively cold in winter, and equally hot in summer; with great falls of rain at midsummer. In KAMTSCHATKA, occupying the north-eastern part of Asia, trees bud in June, and their leaves fall in September. The air of FORMOSA, on the contrary, is so pure and serene, that almost every description of fruit grows in the island; and, in the rice season, it resembles a vast garden. As to gold,—the inhabitants were, at one time, so ignorant of its value, that large ingots were used in cottages for domestic purposes. The pleasure of their mornings and evenings is not to be imagined by those, residing in more northern latitudes.

\* In CEYLON, the harvest continues, in one part or other of the island, all the year long: nothing, therefore, can surpass the variety of its scenery; rich as it is in every beautiful and sublime accompaniment. Its fertility almost equals that of Madagascar. Its bolder landscapes exhibit hills rising over hills; some rich in verdure; and others frowning with rocks, resembling castles, battlements, and pyramids. “Nature,” says a recent traveller, “breathes there an eternal spring; flowers, blossoms, and fruits, adorning the valleys at all seasons. A vast wilderness of noble plants rises in ten thousand beautiful forms, raising emotions of admiration, which cannot easily be described.” In fact, when viewed from the sea on

<sup>a</sup> So much ~~was~~ Captain Cochrane pleased with the wild and beautiful scenery on the banks of the Irtysh, that he followed up the stream to the borders of China, enraptured at every step; nor was he satisfied, till he had contemplated, by moonlight, the deep solitudes and lofty granite mountains, that constitute the bulwark of this northern boundary of the Celestial Empire.—*Life and Travels of Ledyard*, p. 259.

<sup>b</sup> Georg. iii. 349, &c.

<sup>c</sup> Thomson extends the scene to Lapland.

the southern, eastern, or western shores, it is impossible, we are told, for the imagination to picture any thing more magnificent or delightful. In the interior the forests abound in a vast profusion of birds; many of which are still unknown. There, also, are the largest elephants in the world; and the soil produces enough to satisfy, even to abundance, not only all the wants and necessities of savage, but even that of polished life, if adequately valued. Its harbour of Trincomalee is almost unequalled. Important for its cinnamon, pearls, and elephants, and commanding, as it does, the coasts of Malabar and Coromandel, it may well be styled the key to India. But Nature has, in a measure, contrasted these advantages by loading the island with almost every description of insect and reptile;—from the spider to the cobra capella, and boa-constrictor.

The MALDIVE islands deserve some notice, because the Madras System of Education<sup>a</sup> seems to have originated amongst them: but they have little beside to distinguish them from their neighbours.

BATAVIA is as beautiful, as<sup>a</sup> a mere plain can be rendered; but the climate being pestilential, and the water poisonous, it forms at once “a garden and a grave.” A young man coming out of his ship, after a long voyage, was so enraptured with the general appearance of this settlement, that he exclaimed, “surely this is an abode for the immortals!” Three weeks after his arrival, he died<sup>b</sup>! The malignity of

<sup>a</sup> “Pour apprendre à écrire à leurs enfans, ils ont des planches de bois faites exprès, bien polies et bien unies, et estendent dessus du sable fort menu et fort délié, puis avec un poinçon ils font les lettres, et les font imiter, effaçans à mesure qu'ils ont écrit, n'usant point en cela de papier.”—*Pyrrard de Laval* (A. D. 1614).—From a passage in Thunberg (vol. iii. p. 124), it would seem that this system was not unknown in some parts of Japan. Poiret, also, relates, that in Barbary he found a public school, in which children were taught to write on a board, covered with white varnish, on which letters were traced with a reed. They washed their tables and began again.—*Voy. en Barbarie*, 1789.

<sup>b</sup> Stavorinus, vol. iii. p. 403, in notis.

the Batavian climate has, however, of late years been considerably mitigated.

JAVA, of which Batavia forms a part, is remarkable for its variety of vegetation; indicating Nature, as it were, in her youngest beauty: and, unlike all other tropical islands, is abundant in water. It is, indeed, a magnificent island! The soil, in many parts, resembles the rich garden mould of Europe; and, when exposed to inundation, bears one heavy and one light crop every year. From the tops of the mountains to the sea-shore it possesses six distinct climates, each of which furnishes an indigenous botany. There is not a plant upon the globe, that could not be cultivated in Java: and its indigenous fruits are equal to those of any continent. On the cliffs are edible swallows; and in the forests, peacocks, stags, and two distinct species of deer: to which must, however, be added jackals, several species of the tiger, leopards, wild dogs, and the rhinoceros. This island was taken from the Dutch in 1811; and, under the able administration of Sir Thomas Raffles, raised in a short time to a greater degree of prosperity, than any other colony in the Indian Seas. Soon after the peace, however, it was re-delivered to the Dutch authorities.

SUMATRA is an island, recently discovered to be rich. During an excursion into its interior, Sir Thomas Raffles found gold, cassia, and camphor. To his astonishment, also, he discovered it to be exceedingly populous; highly cultivated; and peopled with a fine athletic race of men. The country, too, is magnificent; being varied by rocks and mountains, some of which are 6000 feet high, frequently covered with trees, even to their summits. Over this island birds of paradise are said to float in "aromatic air." Their flight extends over most of the Spice Islands; but New Guinea is their native land. When first seen, they seem as if they descend from heaven. They live on butterflies and nutmegs, and fly in the upper regions of the air. In a high wind, they croak

like ravens ; and in their flight resemble starlings. At night, Sir Thomas and his lady slept covered with the leaves of trees. "She was the sign of amity put forth," says the journalist ; "and, under the influence of her beauty, treaties of peace and commerce were concluded with the native princes."

BORNEO has a brilliant sky, and a hot climate :—its state of intellectual progress may be estimated, in some degree, by the following circumstance. Two Portuguese ambassadors<sup>a</sup> being sent to the king of this country for the purpose of making a treaty of commerce, among other presents, exhibited a piece of tapestry, representing the marriage of Catharine of Arragon with Henry VIII. of England. When the king saw these figures, he was alarmed ; believing them to be real personages enchanted into the canvass, for the purpose of depriving him of his kingdom. The Portuguese explained the nature of this tapestry ; but to no effect : the king ordered them immediately to depart : as he had no inclination, he said, to see any other monarch in Borneo, than himself.

BALI has a soil and climate similar to those of Java, from which it is not far distant ; and may, possibly, at some remote era, have been severed by an earthquake. Shut out from foreign commerce by the nature of its coast, the inhabitants have manners, customs, and habits, more original than either Java or Sumatra. To strangers they appear unceremonious, and even repulsive ; but, on a more intimate intercourse, these rough manners are perceived, not to proceed from abstraction to their own concerns, but from an undisguised frankness of nature. The female character is said to have a beauty and a dignity, almost unknown in any other island, or continent, of the East. They have kindly affections ; and are extremely partial to their relatives. The parents are mild in the exercise of their authority ; and their children, as a natural consequence, are docile and affectionate. They are addicted

<sup>a</sup> Joao de Barros, 4th Decade, b. i. ch. 17 ; Trans. vol. iv. part i. p. 107.

to gambling; but inebriety and conjugal infidelity are unknown to them. They have a great respect for age and learning; and are free from the listless indolence of other eastern nations. But, even here, the tincture of a barbarous state exhibits itself; for, like the negroes of the Gold Coast of Guinea<sup>a</sup>, they use no milk; and the burning of widows is far from being unfrequent<sup>b</sup>. They are divided into four castes; having much of the Hindoo, not only in religion, but in manners. Rice is their principal sustenance; but the mountaineers live, almost entirely, on maize and sweet potatoes. They employ oxen for ploughing, and women reap; but they do no other office of husbandry. In 1816, the population was about eight hundred thousand. Some years since, the slave trade was carried on in this island: when all insolvent debtors, prisoners of war, thieves, and those who attempted to emigrate, for the purpose of eluding the laws, were sold to slavery.

In the island of CELEBES, which is well watered, the climate is salubrious; it has one mountain, the Boutain, which is 8,500 feet above the level of the sea. The inhabitants procure subsistence without much exertion. Marriages are early; polygamy is allowed; and women are held in more esteem than, in polygamous countries, they generally are. It is, indeed, said to be more difficult to procure a wife than a husband. The peasantry are bold, and have a spirit of independence and enterprise; while no little pride of ancestry and chivalry distinguishes the higher orders: but many of their customs are barbarous in the highest degree. Thus, they eat the blood and the flesh of animals raw; and one of their favourite dishes consists of the heart and liver of a deer, cut into pieces, and mixed raw with the warm blood. In respect to their ferocity, it may be sufficient to instance, that it has several times occurred, that, after they have slain an

<sup>a</sup> Bosman, p. 226, ed. 1721.

<sup>b</sup> Crawford's Communications to Sir S. Raffles, Appendix, p. ccxxxix.



enemy, they have cut out the heart, and eaten it while it was warm<sup>a</sup>. The slave trade, too, exists in its most odious form; one of the chief sources of the Rajah's revenue consisting in the sale of his subjects.

The COREAN ARCHIPELAGO affords the most picturesque views in the world. For a hundred miles, ships sail among islands, which lie, in immense clusters, in every direction, varying in size, from a few hundred yards to five or six miles in circumference. The sea is generally smooth; the air temperate; and the natives are frequently observed, sitting in groups, watching ships as they pass. The valleys are cultivated, and objects perpetually changing. When Captain Hall was in this archipelago, he counted no less than 130 islands from the deck of his ship, presenting forms of endless variety. Many of those isle clusters are inhabited; the houses are built in valleys, almost entirely hid by hedges, trees, and creepers; but the natives are, in manners, cold and repulsive. They have many gardens; and on the sides of the hills are seen millet and a peculiar species of bean. The animals seen here, and at Loo-choo, are pigeons, hens, hawks, and eagles; crows are innumerable. Here are also cats, dogs, pigs, bullocks, and horses; butterflies, grasshoppers, spiders, snakes, and monkeys; and in pools, left by the tide, are numerous fish of various colours. The inhabitants, as before observed, are cold; while, not far distant, reside the Loo-choos, a people amiable and engaging to the last degree.

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<sup>a</sup> Raffles' Hist. Java, Appendix E., vol. ii. p. clxxix.

trees and hedgerows are beds of hyacinths and tuberoses, one or two hundred in a group : their colours are variegated profusely ; and the roses and honeysuckles afford a stronger perfume than those of Asia : while American jessamines, some white, and others of the brightest scarlet, grow, we are informed, by dozens in a bunch. These flowers yield little scent in the day ; but in the evening and morning they are truly delicious. The soil is, in fact, encumbered with luxuriance of vegetation : and Captain Tuckey found the natives stamped, as it were, with mildness, simplicity, and benignity.

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<sup>a</sup> Rochon's Voyage to Madagascar, 1792, p. 171.

To be near the lov'd one, what rapture is his,  
 Who, in moonlight and music, so sweetly may glide  
 O'er the lake of Cashmere, with that one by his side !  
 If woman can make the worst wilderness dear,  
 Think, think, what a heaven she must make of Cashmere <sup>a</sup>!

To this spot, worthy the scene, witnessed by Huon and Sherasmin, near the city of Bagdad <sup>b</sup>, and in which some men of learning have sought the terrestrial Paradise <sup>c</sup>, Aurenzebe was accustomed to retire, when fatigued with business, or disgusted with royalty. In his progress from the capital, he was attended by an immense army all the way. When, however, he came to the entrance of Cashmere, he dismissed his soldiers; separated from his retinue; and with a few select friends retired to the palace he had erected: and, in the solitude of those enchanting valleys, contrasted the charms of content and the delights of tranquillity with the hurry and noise, the treachery and splendid anxiety, of a crowded court.

This country is the paradise of India; being a garden of evergreens abounding in bees: and its woods resound all night in spring with the songs of innumerable birds. Thus Nature had power to charm even the greatest of Indian hypocrites. In the midst of a war, Aurenzebe would act as high priest at the consecration of a temple; and, while he signed warrants for the assassination of his relatives, with one hand, he would point to heaven with the other <sup>d</sup>!

In ASIA MINOR the air is pure, soft, and serene; and in ARABIA, after its periodical rain, there is a clear unclouded sky during the year. ARABIA PETRÆA is almost alike destitute of water and verdure: but ARABIA FELIX has been celebrated for its beauties and its shades in every age. <sup>e</sup> Yet, like all the natives of the East, its inhabitants are remarkable for their love of finery; and their poets for hyperbole and bombast.

<sup>a</sup> Moore.

<sup>b</sup> Vid. Wieland, Oberon, canto iii. st. 1.

<sup>c</sup> Vid. Creuzer's *Réligions de l'Antiquité*.

<sup>d</sup> Dow's *History of Hindostan*, vol. iii. p. 335.

PERSIA has three separate climates, involving coldness, temperance, and heat. In the south, there are but few flowers; in the Hyrcanian forest, however, they are abundant even to profuseness: and the climate of Shiraz is so agreeable and delightful, that Sadi says, it produces the most fragrant roses of all the East. In many parts of Persia and Arabia, the inhabitants, during the summer, sleep on the roofs of their houses: their beds being laid on terraces, and their only canopy the sky.

CAUBUL:—"One day's journey from Caubul," says the Emperor Bauber, in his Commentaries, "you may find, where snow never falls; and in two hours' journey a place, where the snow scarcely ever melts." The climate of NEPAUL has never been ascertained with precision. This retired kingdom lies at the feet of the mountains of Thibet; four thousand feet above the level of the sea<sup>a</sup>. It abounds in elephants, wandering in inexhaustible forests, containing trees still unincorporated in the botanist's vocabulary.

MALABAR is dry in one part of the year, and moist at another. In 1750<sup>b</sup>, it had many towns and cities, but no villages: every house in the country standing by itself, enclosed with trees or hedges; in which lies the lady-viper; so beautiful, that no one can see it without admiration; and so harmless, that the ladies fondle it in their bosoms<sup>c</sup>.

SIAM has a winter of two months, a spring of three months, and a summer of seven; its winter is dry, and its summer moist:—autumn is unknown. Independent TARTARY has a temperature exceedingly healthy and agreeable. In some parts of CHINESE TARTARY winter is immediately succeeded by spring, when flowers of every kind shoot up, by myriads, in a week. In WESTERN TARTARY there are wild mules, horses, and dromedaries; deer, wild boars, two species of the elk,

<sup>a</sup> Kirkpatrick, p. 171.

<sup>b</sup> Dillon's Voy. p. 108.

<sup>c</sup> Linnæus calls it the Coluber domicella; Lacepede, Couleuvre-des-dames.

marmots, and goats with yellow hair : among the birds is the shoukar, having a white body, with red beak, tail, and wings. Not a tree is to be seen from one end of the country to the other ; though there are a few shrubs of the dwarf kind. The Tartars, from all antiquity, have lived by hunting and fishing, and the milk of their flocks ; they despise husbandry, and detest cities. In 1769 there was not one house in all Mongolia. The inhabitants lived in tents ; even the prince and the chief Lama : and, having no knowledge of agriculture, their time and industry were wholly directed to the care of their flocks. During the summer, autumn, and winter, these flocks live in abundance ; and, to ensure an early rising of grass in spring, the Tartars set fire to detached portions in autumn. The flames soon spread before the wind ; and a space of twenty or thirty miles is, in a short time, cleared. This fire, not descending so low as the root, the grass, which is consumed, mellows into the earth, when the snow melts ; and becomes a rich and effectual manure.

Little or no change has ever been observable in the manners and habits of this people. They seem to be stationary, in the midst of their wanderings ; hospitable without a house ; and addicted to poetry without a single book. The OCCIDENTAL TURKMAUNS, who in winter occupy the finest plains along the banks of the Euphrates, dwell also in tents. In summer, they are clad in vests of calico ; and in winter, in long gowns, made of sheep skins. In summer, they encamp between the springs of the Tigris and Euphrates, among valleys, formed by the mountains of Armenia. Sometimes the Arabs invade these temporary settlements, break the horns and legs of their cattle, and rob them of their wives and daughters. In consequence of this they, not unfrequently, march in bodies, consisting of two hundred families : and, being accompanied by their sheep, goats, and camels, they are esteemed the richest shepherds of the Othmân empire.

There are many parts of Siberia, which well reward the enthusiasm and fatigue of a traveller<sup>a</sup>. The general scenery, however, and the manners of its inhabitants, are well described by Virgil<sup>b</sup>, and Thomson<sup>c</sup>, and the picture is far from being attractive. JAPAN is excessively cold in winter, and equally hot in summer; with great falls of rain at midsummer. In KAMTSCHATKA, occupying the north-eastern part of Asia, trees bud in June, and their leaves fall in September. The air of FORMOSA, on the contrary, is so pure and serene, that almost every description of fruit grows in the island; and, in the rice season, it resembles a vast garden. As to gold,—the inhabitants were, at one time, so ignorant of its value, that large ingots were used in cottages for domestic purposes. The pleasure of their mornings and evenings is not to be imagined by those, residing in more northern latitudes.

\* In CEYLON, the harvest continues, in one part or other of the island, all the year long: nothing, therefore, can surpass the variety of its scenery; rich as it is in every beautiful and sublime accompaniment. Its fertility almost equals that of Madagascar. Its bolder landscapes exhibit hills rising over hills; some rich in verdure; and others frowning with rocks, resembling castles, battlements, and pyramids. “Nature,” says a recent traveller, “breathes there an eternal spring; flowers, blossoms, and fruits, adorning the valleys at all seasons. A vast wilderness of noble plants rises in ten thousand beautiful forms, raising emotions of admiration, which cannot easily be described.” In fact, when viewed from the sea on

<sup>a</sup> So much did Captain Cochrane please with the wild and beautiful scenery on the banks of the Irtysh, that he followed up the stream to the borders of China, enraptured at every step; nor was he satisfied, till he had contemplated, by moonlight, the deep solitudes and lofty granite mountains, that constitute the bulwark of this northern boundary of the Celestial Empire.—*Life and Travels of Ledyard*, p. 259.

<sup>b</sup> Georg. iii. 349, &c.

<sup>c</sup> Thomson extends the scene to Lapland.

the southern, eastern, or western shores, it is impossible, we are told, for the imagination to picture any thing more magnificent or delightful. In the interior the forests abound in a vast profusion of birds; many of which are still unknown. There, also, are the largest elephants in the world; and the soil produces enough to satisfy, even to abundance, not only all the wants and necessities of savage, but even that of polished life, if adequately valued. Its harbour of Trincomalee is almost unequalled. Important for its cinnamon, pearls, and elephants, and commanding, as it does, the coasts of Malabar and Coromandel, it may well be styled the key to India. But Nature has, in a measure, contrasted these advantages by loading the island with almost every description of insect and reptile;—from the spider to the cobra capella, and boa-constrictor.

The MALDIVE islands deserve some notice, because the Madras System of Education<sup>a</sup> seems to have originated<sup>b</sup> amongst them: but they have little beside to distinguish them from their neighbours.

BATAVIA is as beautiful, as<sup>a</sup> a mere plain can be rendered; but the climate being pestilential, and the water poisonous, it forms at once “a garden and a grave.” A young man coming out of his ship, after a long voyage, was so enraptured with the general appearance of this settlement, that he exclaimed, “surely this is an abode for the immortals!” Three weeks after his arrival, he died<sup>b</sup>! The malignity of

<sup>a</sup> “Pour apprendre à écrire à leurs enfans, ils ont des planches de bois faites exprès, bien polies et bien unies, et estendent dessus du sable fort menu et fort délié, puis avec un poinçon ils font les lettres, et les font imiter. effaçans à mesure qu'ils ont escrit, n'usant point en cela de papier.”—*Erard de Laval* (A. D. 1614).—From a passage in Thunberg (vol. iii. p. 124), it would seem that this system was not unknown in some parts of Japan. Poiret, also, relates, that in Barbary he found a public school, in which children were taught to write on a board, covered with white varnish, on which letters were traced with a reed. They washed their tables and began again.—*Voy. en Barbarie*, 1789.

<sup>b</sup> Stavorinus, vol. iii. p. 403, in notis.

the Batavian climate has, however, of late years been considerably mitigated.

JAVA, of which Batavia forms a part, is remarkable for its variety of vegetation; indicating Nature, as it were, in her youngest beauty: and, unlike all other tropical islands, is abundant in water. It is, indeed, a magnificent island! The soil, in many parts, resembles the rich garden mould of Europe; and, when exposed to inundation, bears one heavy and one light crop every year. From the tops of the mountains to the sea-shore it possesses six distinct climates, each of which furnishes an indigenous botany. There is not a plant upon the globe, that could not be cultivated in Java: and its indigenous fruits are equal to those of any continent. On the cliffs are edible swallows; and in the forests, peacocks, stags, and two distinct species of deer: to which must, however, be added jackals, several species of the tiger, leopards, wild dogs, and the rhinoceros. This island was taken from the Dutch in 1811; and, under the able administration of Sir Thomas Raffles, raised in a short time to a greater degree of prosperity, than any other colony in the Indian Seas. Soon after the peace, however, it was re-delivered to the Dutch authorities.

SUMATRA is an island, recently discovered to be rich. During an excursion into its interior, Sir Thomas Raffles found gold, cassia, and camphor. To his astonishment, also, he discovered it to be exceedingly populous; highly cultivated; and peopled with a fine athletic race of men. The country, too, is magnificent; being varied by rocks and mountains, some of which are 6000 feet high, frequently covered with trees, even to their summits. Over this island birds of paradise are said to float in "aromatic air." Their flight extends over most of the Spice Islands; but New Guinea is their native land. When first seen, they seem as if they descend from heaven. They live on butterflies and nutmegs, and fly in the upper regions of the air. In a high wind, they croak



like ravens ; and in their flight resemble starlings. At night, Sir Thomas and his lady slept covered with the leaves of trees. "She was the sign of amity put forth," says the journalist ; "and, under the influence of her beauty, treaties of peace and commerce were concluded with the native princes."

BORNEO has a brilliant sky, and a hot climate :—its state of intellectual progress may be estimated, in some degree, by the following circumstance. Two Portuguese ambassadors<sup>a</sup> being sent to the king of this country for the purpose of making a treaty of commerce, among other presents, exhibited a piece of tapestry, representing the marriage of Catharine of Arragon with Henry VIII. of England. When the king saw these figures, he was alarmed ; believing them to be real personages enchanted into the canvass, for the purpose of depriving him of his kingdom. The Portuguese explained the nature of this tapestry ; but to no effect : the king ordered them immediately to depart : as he had no inclination, he said, to see any other monarch in Borneo, than himself.

BALI has a soil and climate similar to those of Java, from which it is not far distant ; and may, possibly, at some remote era, have been severed by an earthquake. Shut out from foreign commerce by the nature of its coast, the inhabitants have manners, customs, and habits, more original than either Java or Sumatra. To strangers they appear unceremonious, and even repulsive ; but, on a more intimate intercourse, these rough manners are perceived, not to proceed from abstraction to their own concerns, but from an undisguised frankness of nature. The female character is said to have a beauty and a dignity, almost unknown in any other island, or continent, of the East. They have kindly affections ; and are extremely partial to their relatives. The parents are mild in the exercise of their authority ; and their children, as a natural consequence, are docile and affectionate. They are addicted

<sup>a</sup> Joao de Barros, 4th Decade, b. i. ch. 17 ; Trans. vol. iv. part i. p. 107.

to gambling; but inebriety and conjugal infidelity are unknown to them. They have a great respect for age and learning; and are free from the listless indolence of other eastern nations. But, even here, the tincture of a barbarous state exhibits itself; for, like the negroes of the Gold Coast of Guinea<sup>a</sup>, they use no milk; and the burning of widows is far from being unfrequent<sup>b</sup>. They are divided into four castes; having much of the Hindoo, not only in religion, but in manners. Rice is their principal sustenance; but the mountaineers live, almost entirely, on maize and sweet potatoes. They employ oxen for ploughing, and women reap; but they do no other office of husbandry. In 1816, the population was about eight hundred thousand. Some years since, the slave trade was carried on in this island: when all insolvent debtors, prisoners of war, thieves, and those who attempted to emigrate, for the purpose of eluding the laws, were sold to slavery.

In the island of CELEBES, which is well watered, the climate is salubrious; it has one mountain, the Boutain, which is 8,500 feet above the level of the sea. The inhabitants procure subsistence without much exertion. Marriages are early; polygamy is allowed; and women are held in more esteem than, in polygamous countries, they generally are. It is, indeed, said to be more difficult to procure a wife than a husband. The peasantry are bold, and have a spirit of independence and enterprise; while no little pride of ancestry and chivalry distinguishes the higher orders: but many of their customs are barbarous in the highest degree. Thus, they eat the blood and the flesh of animals raw; and one of their favourite dishes consists of the heart and liver of a deer, cut into pieces, and mixed raw with the warm blood. In respect to their ferocity, it may be sufficient to instance, that it has several times occurred, that, after they have slain an

<sup>a</sup> Bosman, p. 226, ed. 1721.

<sup>b</sup> Crawford's Communications to Sir S. Raffles, Appendix, p. ccxxxix.

enemy, they have cut out the heart, and eaten it while it was warm<sup>a</sup>. The slave trade, too, exists in its most odious form; one of the chief sources of the Rajah's revenue consisting in the sale of his subjects.

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<sup>a</sup> Rochon's Voyage to Madagascar, 1792, p. 171.

are frequently composed of myrtles, quinces, and pomegranates.

————— Full of unnumbered flowers,  
The negligence of NATURE, wide and wild,  
Where, undisguised by mimic art, she spreads  
Unbounded beauty to the roving eye <sup>a</sup>.

The southern CAPE OF AFRICA displays all the splendour of the vegetable kingdom. In no quarter of the world are flowers more rich in size, in colour or variety. At the source of the Elephant river, corn grows luxuriantly with little culture; and so abounding is it in apricots, figs, mulberries, and almonds, that the Dutch called it the Good Hope <sup>b</sup>. Aloes are in blossom all the year; and the air is so pure, along the south-eastern coast, that the new moon is frequently seen like a piece of white silk. Dividing the Atlantic from the Indian ocean, it has—

A shore so flowery, and so sweet an air,  
Venus might plant her dearest treasures there <sup>c</sup>.

Towards the south pole, stretches a land, discovered by Dirk Gherritz, a Dutch captain, in 1599. In 1739, two vessels discovered land in latitude 47 degrees and 48 degrees, but they did not land on account of the ice. In 1820, an English captain, voyaging from Monte Video to Valparaiso, found land in 61 degrees, longitude 55 degrees. He coasted its shores for two hundred miles; but was unable to discover whether it was an island or a continent <sup>d</sup>. He called it New Shetland. There were no inhabitants; the land, for the most part, was covered with snow; pines, and other arctic plants, were occasionally seen; and there were vast numbers of seals and whales.

The coast of PATAGONIA, in the south part of the American continent, is wild and horrid. But “hares, deer, wild fowl,

<sup>a</sup> Thomson, Spring, 501.

<sup>b</sup> Paterson's Travels in Africa, 4to. p. 34, 1790.

<sup>c</sup> Camöens, *Lusiad*—Mickle.

<sup>d</sup> Since discovered to be an archipelago.

and ostriches," says a friend, writing from Bahia de Fodos Sontes, "are seen in every direction. Horned cattle abound in the vast plains, affording food to tigers and lions; though the latter are smaller in size, and less fierce than those of Africa. The Patagonians are the finest race of men in the world; having regular features, and admirably proportioned limbs. The Spaniards having introduced horses into this country, the various tribes eat horse flesh, and lead a wandering life, like Tartars<sup>a</sup>."

NEW HOLLAND is equal, in circumference, to three-fourths of Europe; and it is curious to remark, that it contains only two rivers of great volume<sup>b</sup>. The harbours of Derwent and Port-Jackson, however, are nearly equal to those of Trincomallee, and Rio Janeiro. These settlements are the cradles, as it were, of a mighty empire. Not many years since, the whole continent was unknown to every other part of the world. It had neither swine, cattle, sheep, nor horses; potatoes were unknown; and wheat, barley, and oats, were foreign to the soil. Near these settlements are found copper, alum, potter's clay, coal, slate, lime, and fossil salt; with white, yellow, and brilliant topazes. In the sea of the same continent, embracing also Van Dieman's Land, are found vast multitudes of sea-elephants, seals, herrings, pilchards, and whales<sup>c</sup>; with skates, having heads like sharks. As to black petrels, they are so exceedingly multitudinous, that 150,000,000<sup>d</sup> have been seen flying in the air in one day. On the shores are seen kangaroos, having bags under their bellies for the security of their young. There, also, are seen white and mountain eagles; cassowa-

<sup>a</sup> The Patagonians head their arrows with flints. Some system-builder may, perhaps, hereafter arise, who will trace their origin, in consequence, to Persia: for arrows of this kind were used by the Persians in their wars with Greece. Many of them have been turned up by the plough, the spade, and the harrow, on the field of Marathon.

<sup>b</sup> A. D. 1817.

<sup>c</sup> Wentworth's Historical and Statistical Description of Botany Bay.

<sup>d</sup> Captain Flinders.

ries seven feet in height; black swans<sup>a</sup>, 300 in a group; cockatoos, parroquets, and parrots with legs like those of seagulls; and there also fly the most beautiful of all the birds of paradise<sup>b</sup>. There also are seen, one bird having a note like the tinkling of a bell; one that seems, by its voice, as if it had the power to laugh<sup>c</sup>; and a quadruped<sup>d</sup> which walks in fresh water, like the hippopotamus, having at the same time the beak of a bird. There, too, grows a species of cherry, which has its stone on the outside of the fruit; and in no part of the world is there a greater variety of insects. There are, also, 4,200 species of plants; referable to 120 orders. Curious, also, is it to remark, that most of the animal and vegetable productions assimilate<sup>e</sup>. All the quadrupeds are like opossums; all the fishes like sharks; and the trees and grasses bear great similitudes. The birds, however, differ very materially.

The climates of the SOUTH-SEA ISLANDS bear relative resemblance to each other. The manners and language of the inhabitants, also, are analogous. That they can form as strong attachments, as Europeans, has been proved by a multitude of examples. The following is an affecting instance. A young man, named Stewart, having been guilty of mutiny at Otaheite, quitted his ship; and taking up his abode on the island, married the daughter of a chief. By this young woman he had a child. The Pandora soon after coming in search of him, he was seized, taken to the ship, and laid in irons. His wife followed him with her infant; and a scene took place so tender and heart-breaking, that she was obliged to be separated from him by force. Stewart sailed with the Pandora, and was shipwrecked. His wife soon after pined away, and died of a broken heart<sup>f</sup>.

<sup>a</sup> First discovered by Vlaming, in 1697.

<sup>b</sup> *Mænura superba*.

<sup>c</sup> "Hā! ha! ha!"—Grant's Voy. of Discov., p. 134, 4to.

<sup>d</sup> *Ornithorynchus paradoxus*.

<sup>e</sup> White.

<sup>f</sup> The climate and manners of Otaheite are thus described by Captain

The Island of TINIAN, situate 15 deg. 8 min. north latitude, and 114 deg. 50 min. west longitude of Acapulco, is only twelve miles long and six broad; but in that small compass is exhibited almost every species of beautiful scenery. With such advantages, we indulge but little surprise, when we learn, that when the original natives were taken from their native island to recruit the exhausted population of Guam, they languished and died of grief. Added to the extreme loveliness of its scenes, Tinian abounds in all kinds of tropical flowers and fruits in the utmost profusion. It is fortified by a difficult anchorage, occasioned by its coral rocks: is abundant in fowls of many descriptions; and its cattle are of a milky whiteness (except the ears, which are brown and black) resembling those upon the banks of the Clitumnus. What a contrast to all this are the frozen regions of the north, stretching on every side the pole; covered with perpetual snow; with lakes and seas, agitated by boisterous winds; and fretted with enormous masses of floating ice! The Isle of Tinian, which Nature has most extravagantly endowed, blooms to no human purpose\*. The footstep of a casual stranger alone presses its shore: while Iceland, with fields divided by vitrified cliffs; without a tree; abounding in precipices, burning lakes, and barren mountains, produced a Thurleston, a Thordsen, and a Frodo, with 240 poets, at a time when Sweden, and Denmark, and Norway cultivated no science: when the Tartars were emerging from the northern

Kotzebue:—"The people are exceedingly happy, mild, and benevolent. The country, which is fertile, affords proof of their industry. The proprietor of each house cultivates yams, sweet potatoes, and bread-fruit. Their little gardens are kept neat; groves extend from one dwelling to another; and the borders of the intersecting foot-paths are studded with the richest and most fragrant flowers. The climate, too, has its effect on the disposition of the people: it is warm, dry, clear, and healthy. The whole scene is a picture of rustic simplicity; and the charming combination of the means of human content producing the desire and the wisdom of enjoyment."

\* This island was visited in 1818 by Freycinet; and miserable is the picture which is given by Arago of its desolate condition.—P. 282, 4to.



kingdoms of Asia, and overrunning all the empire of the Saracens; when the houses of England, France, and Germany were thatched with straw; and when scarcely a poet had appeared in Britain<sup>a</sup>!

The climate of the **BRAZILS**, at certain seasons, is delightful to a proverb; and the entrance into the harbour of Rio Janeiro is said to be even more magnificent than that of Constantinople. The landscapes of the Brazils derive additional charms from the quivering of the humming-bird. The size of this little animal is between a large bee and a small wren. Its wings, tail, and bill, are black; its body of a greenish brown, with a beautiful red gloss; its crest green, gilded at the top. The large kinds have no crest, and their colours are crimson; which appear to vary in different lights; whence the Indians call them "sun-beams." Their nests hang at the end of the twigs of orange, citron, pomegranate, and other odoriferous trees. Such is the bird that gives life to every shrub and flower in many parts of South America; while, in Africa, the creeper bird, of brilliant plumage, flutters from blossom to blossom; and, sitting on the edges of the corollas, sips the honey from the mellifera, and warbles in a most delightful manner. The climate of Brazil is, indeed, at certain seasons, delightful; but at others it causes so much listlessness, that —

- In sooth to say,

No living wight can work; nor cares he e'en for play<sup>b</sup>.

**MOUNT ETNA**,—proudly overlooking a country, which, though profusely fertile in all natural advantages, and enriched with many of the noblest monuments of classical antiquity, has, in every period, proved an hereditary nurse of tyranny,—is divided into three regions: the fertile, the shady, and the barren. These have been called the torrid, temperate, and

<sup>a</sup> Dr. Holland informs us, that many of the Iceland guides speak Latin; that many of the natives have formed their tastes upon the models of Greece and Rome; and that many would not disgrace the most refined circles of civilised society.

<sup>b</sup> Thomson, Castle of Indolence.

frigid regions. But the greatest variety of climate on one range may be found among the CORDILLERAS ; for in the space of a few hours may be experienced the greatest intensity of heat, and the greatest intensity of cold : while, in the ascent, every intermediate variety is quickly observed, and sensibly felt. These varieties, however, produce scarcely a wrinkle in the cheek of an Indian. Age in this country creates few wrinkles ; and it is difficult, says M. Humboldt, to observe any difference between twenty and fifty years of age : the father appears as young as the son : the hair is of the same colour ; and even an age of sixty years produces little or no decrepitude. The latitude of the Cordilleras is not different from that of Abyssinia ; yet in the latter country women are frequently more deformed by age and wrinkles at twenty-two, than European ones are at sixty.

PERU is a country, says Vanier, on which Providence has bestowed summers, which emulate the coolness of spring ; a winter free from cold ; and a sky unincumbered with clouds.

*Felices nimium populi, queis prodiga tellus  
Fundit opes ad vota suas, queis contigit Æstas  
Æmula veris, Hyems sine frigore, nubibus ær  
Usque carens, nulloque solum sæcundius imbre.*

In the neighbourhood of Lima, thunder and rain are unknown<sup>a</sup>. Signor Atychio says, that he knew an Indian in Chota, one hundred and twenty years old, who had lost only one tooth ; had not one grey hair ; and appeared not above sixty or seventy years of age. Another named Agif, one hundred and forty-one, whose sight was clear ; hair of a fine black colour ; pulse firm ; and of a frame so strong, that he took the exercise of shooting every day<sup>b</sup>.

<sup>a</sup> Hube, sur l'Evaporation, 296. 328.

<sup>b</sup> "They who have been accustomed to the woods, in the parts of the temperate climates," says Captain Andrews, "that border upon the tropics, will know the fact, that, what with being awoke by the rich piping of birds, of every note and tune, and the inhaling the serene cool air of the most delightful atmosphere

CHILI derived its name from a peculiar species of thrush. It is the garden of South America. In some parts the soil is so inexhaustible, that the lands have been cultivated every year, since the Spaniards arrived; and yet have lost none of their original fertility: and artificial manures are said<sup>a</sup> to be not only superfluous, but injurious. Of the ninety-seven species of trees, which are indigenous, thirteen only shed their leaves: and so refreshing are the breezes, that, though on the frontiers of the torrid zone, Chili has no extremity of heat. In some parts it enjoys the balsamic air of Valencia, Murcia, and Estremadura; and the atmosphere is impregnated with the most delicious perfumes. The ancient inhabitants of this country and Peru divided the year into four parts; marking the arrival of summer and winter, and the vernal and autumnal equinoxes<sup>b</sup>.

In the Bay of CAMPEACHY, besides customary animals, are seen squashes feeding on nothing but fruit; sloths baring every tree they mount; armadillos covered with shells, yet burrowing in the ground like rabbits; porcupines and tiger-cats; and monkeys, sullen and untameable, dancing from tree to tree. There, too, are found cormorants and pelicans; parrots, parroquets, turtle-doves, and humming-birds. Opposed to these are rambling ants; spiders as large as men's fists; yellow, green, and dun

on earth, with Nature reposing around in stillness of beauty, there is an exhilarating sensation experienced, which language cannot describe. It is as though the soul and body had at the moment reached perfect happiness, and no wish of earth or heaven was left ungratified. Those who rouse from soft beds, in carpeted rooms, and in varying climes, know little of this most exquisite of earthly sensations."

<sup>a</sup> Molina, vol. ii. p. 344.

<sup>b</sup> "What blessings," exclaims Montesquieu, "might not the Spaniards have done for the natives of this country, and the Mexicans! They had a mild religion to impart to them; but they filled their heads with a frantic superstition. They might have set slaves at liberty; they made free men slaves. They might have undeceived them with regard to the abuse of human sacrifices; instead of which, they destroyed them. Never should I have finished, were I to recount the good, they might have done, and all the mischief they committed."—Spirit of Laws, b. x. ch. 4.

snakes, with black and yellowish spots; crocodiles and alligators.

BARBADOES rises into hills from the coast by a regular ascent to the interior. It has few trees; but the houses are partially shaded by straggling cocoas. It furnishes landscapes, however, curiously contrasted; and, having no marshes or forests, has a serene atmosphere. TOBAGO is a continued plain, studded with various trees, peopled with birds of resplendent plumage. ST. VINCENT is a rich and beautiful island; and the vale of Buccament is the most delightful in all the Windward Islands. ANTIGUA has not a river; and Nature seems there to have dropt the usual benevolence of her character; for the soil is parched, and the whole picture wears "an aspect of disappointment."

The Island of ST. DOMINGO is one of the finest in the world; whether it is considered in reference to the natural richness of the soil; the beauty of its internal landscapes; or the fineness of its shores. It contains every species of soil usual in tropical climates; and the plains of Los Llanos are intersected with natural groups of the noblest trees; much after the manner of an English park. The forests abound in palm, mahogany, machineals, and palmettoes, round the trunks of which wind the convolvulus and the wind-band in many a graceful fold: forming a complete school to the architect, for the study of domes and peristyles, arches, and colonnades\*. While surveying these beauties, Columbus, struck with wonder and delight, boasted that he had discovered the original seat of paradise. This island is probably destined, one day, to prove not only the errors of Montesquieu and Du Bos; but to solve the problem, whether ability and genius are indeed regulated by the colour of the skin for it is impossible to calculate what may be the destiny of

\* Vid. Walton's Hispaniola. Edwards' Hist. Survey of St. Domingo, c. ix. p. 152.

the people of this island, when we see a black secretary writing to a black Emperor, in the following manner:—  
 “Like the Romans, we go from arms to the plough; from the plough to arms: and when we have taken advantage of the mechanical arts, and employed machines, animals, fire, air, and water, our country will be the most beautiful, populous, and flourishing; and its inhabitants, hitherto so unfortunate, the happiest people in the world.”—When the French had managed to get the mild Maurepas (the black general of St. Domingo) into their power, they bound him to the mainmast; nailed his hat upon his head; and his epaulettes upon his shoulders; and then precipitated his wife, his children, and himself into the sea!

\* NORTH AMERICA, adorned in the midst of boundless solitudes, celebrated for its mountains, lakes, rivers, and cataracts, has soils of every quality, and climates of every degree. In the UNITED STATES the transitions from heat to cold, and from cold to heat, are frequent and instantaneous. These states comprise a territory of more than 2,700,000 miles; in which are the dregs of almost all the European nations, blending, as it were, with men capable of every lofty enterprise. What a field for the man of science and the moralist does the northern continent of America present, in natural wealth and national manners! Gifted with every valuable material, it exhibits society in almost every shade of distinction: from the disgusting savage on its north-western shores, where Russians, in procuring skins, sleep with rifles under their arms, and cutlasses by their sides\*; to the savage of the interior, whose manners are compensated by the rudiments of many virtues; and thence to the commercial circles of New York and New Orleans.

What a beautiful and unequalled extent of country stretches from the Alleghany to the rocky mountains on the west! com-

\* Portlock and Dixon's *Voy. round the World*, 1785-1788, p. 49.

prising an area of more than 1,600,000 square miles. Watered by innumerable rivers, all of which are tributary to the Mississippi, and blest with a pre-eminently productive soil; this region possesses a capacity for improvement beyond any other on the surface of the globe. It is by far the richest portion of North America; and may, one day, perhaps, contain a population of nearly 100,000,000 of inhabitants. With New Orleans for foreign commerce; and the mouth of the Ohio for the centre of its greatest activity; this great vale may, and most probably will, afford the most delightful picture of industry, the world has ever witnessed: and the more so, since there are not only extensive salt-springs, but mines of coal, limestone, iron, and lead. At present it offers the beautiful prospective of 2000 years for the active industry of man.

Now let us turn our eyes to GREENLAND and the northern regions. There we shall behold a melancholy picture of a waste of frigidity, forming a bird's-eye contrast to the waste of torridity in Asia and Africa. It seems a woo-struck region; but it has phenomena, exceedingly striking to curious observers. The sun does not go down in summer for many months: Captain Ross beheld continued day from the 7th of June to August the 24th; making an interval of 1,872 hours. The sun moves in a circle round the horizon: and shadows point to all parts of the compass. At this season, the earth is farther from the polar star, than it is at the winter solstice, by 180,000,000 of miles. This sunshine is succeeded by long twilights. In winter, the moon is constantly above the horizon every alternate fortnight; and the hemisphere is perpetually illuminated by the Auroral coruscations, and the northern constellations. In those regions, too, are seen vast icebergs: some two miles in circumference. These are frequently aground even at the depth of 300 fathoms; they are often 367 feet high: and if reduced to a plane of one inch in thickness, they would cover an area, equal to 21,000 miles;

and if weighed by measurement <sup>a</sup> they would equal the result of 1,292,397,670 tons!

Cradled, as it were, in the womb of Nature, and nurtured in the midst of privation, the name of want is yet scarcely known to the Greenlanders. The whale chiefly constitutes their food; as its oil furnishes them with light. And here, in a region, cold and sterile even to a proverb, and where the breath becomes visible to the eye, we behold men, whose virtues, in many engaging points, would honour the latitude of Italy. They have no laws; no magistrates; no discipline; and they have little occasion for either. The head of every family is its father, magistrate, and sovereign: and the courts of equity and law reside in every house. Thefts are so little known amongst them, that locks and bolts are useless. In their conduct to the foreigners, who frequent their shores for their own purposes, however, they are not so scrupulous: but their urbanity towards them is said to equal that of any other nation. In their temperaments they are placid and content; and peculiarly averse to altercation. They have no written laws; yet they enjoy an almost perfect security of property; and are so attached to their country, relatives, and friends, that no argument and no reward can induce them to leave their native shores. In the northern parts of this country, there is little or no grass;—The peasants are, therefore, obliged to buy it from the southern parts, in order to put in their shoes to keep their feet warm<sup>b</sup>. But, unlike the inhabitants of every other northern region, they have a fixed aversion to every kind of spirituous liquor.

In the ARCTIC regions iron is found so soft and ductile, that it may be cut with a hard stone. The natives called glass ice; when they saw a watch, they took it for an animal; they could count only to the number of their fingers; and before they saw Captain Ross, they believed themselves to be the only inhabitants of the universe; and the globe, to be en-

<sup>a</sup> Parry.

<sup>b</sup> Eggede, p. 44-7.

tirely composed of snow and ice, except the small portion they inhabited. When they saw the English ships they took them for birds<sup>a</sup>, having sails for wings: and they had no conception where they could come from, unless from the sun or the moon.

The object of exploring the polar regions is to discover a nearer route to China, than by Cape Horn, or the Cape of Good Hope. The latter of these routes is 5,500 miles; by the polar one, if it exist, only 2,598: a saving, therefore, would be effected of 2,902 miles: that is, more than one-half of the whole distance.

A green sea is the most clear of ice<sup>b</sup>; a blue one the fullest: but Scoresby<sup>c</sup> has proved, that the existence of land is not essential for its production. In fine weather the water is so transparent<sup>d</sup>, that the bottom may clearly be seen, even at the depth of fourteen fathoms. The icebergs themselves are frequently of a bright verdigris blue, varied with tints of red; some near their bases of sea-green; with sunmits snow-white.

One astonishing peculiarity of these regions consists in the number of medusæ. They are indeed incalculable. They lie about a quarter of an inch from each other: and it has been calculated<sup>e</sup>, that a cubic mile of them contains not less than 23,888,000,000,000,000.

At Cape Farewel<sup>f</sup> the eye is presented with spiral rocks, rising amid blue mountains, striking the spectator with delight or with horror, in proportion to the cloudiness or brilliancy of the sun. The ice, in the neighbourhood of these scenes, as well as in Spitzbergen, is frequently shivered with the sound, wafted from fire-arms. Similar effects, from the concussion of the air, are witnessed among the Alps; and the

<sup>a</sup> Ross's Voy. of Discovery to the Arctic Regions, p. 93, &c. 4to.

<sup>b</sup> Purchas' Pilgrimes, vol. iii. p. 564.

<sup>c</sup> Memoirs of the Wernerian Society, vol. ii. part ii. p. 294.

<sup>d</sup> Ellis's Voy. to Hudson's Bay, p. 296.

<sup>e</sup> Scoresby.

<sup>f</sup> Pickergill's MSS. Barrow, p. 322.



report of a gun has the effect of occasioning a fall of snow among the Himalaya mountains.

In the vast reservoirs of ice in these seas, myriads of herrings seek refuge, for the purpose of breeding in security. In the middle of winter, having deposited their spawn, they quit their recesses; and pour in vast columns along the coasts of America, Ireland, and Great Britain; emitting brilliant reflections, like those of the rainbow. In October they return to their icy habitations. \*

Capt. Parry passed through LANCASTER SOUND; proceeded westward, and took up his winter quarters in a harbour of Melville Island. This island he supposed to be 150 miles long, and from 30 to 40 broad. He saw many fragments of snow and ice, resembling what Freminville beheld in other parts of the arctic regions, viz. steeples, towers, colonnades, castles, and fortresses. The animals, seen on this desolate coast, were deer, foxes, white mice, and one American musk ox, having a mane large and shaggy, like that of a lion. The vegetables consisted of grass, poppies, and saxifrage in tufts and patches: and the birds were the glaucus, the king-duck, and the ptarmigan. These birds were seen only in summer; but owls, in full beauty of feather, were observed during the whole of their stay.

It has been remarked <sup>a</sup>, that the western shores of continents are more warm than eastern ones. An east wind is, in fact, dreaded in most countries. The cold is frequently intense in Kamschatka, when on the opposite shore of America it is comparatively warm. The western part of Iceland <sup>b</sup> is free from those enormous glaciers and mountains of snow and ice which so much deform the eastern shore; and on the east coast of Britain a pea-blossom is scarcely known in May, while in the west, myrtles, and even fuchsias, grow in the open air, throughout the winter. In this island, dry autumns and summers, with warm springs and abundant showers, have

<sup>a</sup> Humboldt. Dampier.

<sup>b</sup> Barrow's Polar Regions, p. 372.

been the most remarkable for plentiful years : and, upon reference to meteorological observation, we find, that in those years western winds have principally prevailed. In winter, the north and north-east winds are generally productive of frost, and a south-west wind of thaw.

But climates frequently vary, even in the same province ; a variation caused by soil, comparative absence or prevalence of woods and stagnant waters, the pernicious effects of which steam from vegetable and animal decomposed substances. In Canada the ground freezes so hard in winter, that no graves can be dug ; dead bodies are, therefore, kept till the commencement of a thaw ; when the vegetation is so exceedingly quick, that the grass may be almost seen to grow. In other regions of America soil and heat produce an equal sterility, and moisture an equal luxuriance of growth ; but, for the most part, America has temperatures, differing from regions, occupying the same parallels of latitude. Its general climate is more islandic than continental ; and yet its coldness and its moisture cannot be caused entirely by the proximity of two oceans ; since we find islands in the Pacific, the Atlantic, and the Indian seas, still warmer, and equally as dry. That America, if we except the western coast, is colder and more moist, than corresponding latitudes, in other countries, is certain : and that those qualities may arise, in some degree, out of the neighbourhood of two such vast oceans, as the Atlantic and Pacific, and a comparative height above the level of their surfaces, is highly probable. But these causes are assisted in producing their results by the vastness of the forests, the length and breadth of the rivers, the imperfect state of cultivation, the nature of the soil, and certain peculiarities of electrical phenomena.

In tropical climates, the flesh of animals has neither the succulence nor the flavour of those of Europe ; but they abound in cooling fruits. Insects, reptiles, birds, and some quadrupeds are, also, very vigorous, and grow to a great size.

The quadrupeds of America are, however, not so large, as those of corresponding latitudes in the Old World, though the reptiles are larger. Fishes, for the most part, attain the largest size and weightiest bulk, in cold and temperate regions. Fishes; inhabiting a peculiar element, are to the human race, the most innocent, and not the least profitable, of animals: they have no opportunity of giving offence, except that opportunity is sought by man himself. But in the hot climates of every continent, and almost of every island, man is annoyed in a manner, scarcely to be conceived by the more fortunate natives of Europe. The Philippine Islands are infested by large bats; Porto Bello with toads; Egypt with asps; the south of Africa, Asia, and Panama, with serpents; Guinea with ants; Guadaloupe with beetles; and many parts of Africa with innumerable locusts.

In respect to soil, we may observe, with the author of the "Spectacle de la Nature," that though good soils yield the most abundant harvests, in bad ones wild fowl is more delicate and wholesome; game of a more delicious flavour; fruits of a purer juice; and bees yield a better honey and a better wax. In hot soils vegetables are hard and strong, but not prolific; in moist ones luxuriant and prolific, but neither strong nor hard.

That climate has an effect upon the skin is evident from three circumstances, among a multitude of others: first, that if a native of Europe is in a hot climate, his children have darker complexions than his own. Secondly, that African children are born white, continue so one month, when they deviate to a pale yellow; after a time they become brown, then black, and, lastly, glossy and shining. Thirdly, that the negro population, in American climates, grow gradually less black: and, fourthly, that Jews, remarkable for marrying among themselves, in all ages and countries, are observed to be white in England; swarthy in Portugal; olive in America; and copper-coloured in Arabia. Europeans are white; the

Arabs, Persians, and Chinese, brown ; the East Indians copper-coloured ; and the Javans yellow. The Moors are swarthy ; the Africans, under the line, black ; and the natives of New South Wales of a dark chocolate. Greenlanders, when born, are as white as we are ; but they have a blue spot in their-skins, sometimes above the loins, and sometimes under, three-quarters of an inch in diameter. As they grow up, this spot gradually extends over the whole body.

Hitherto, we have paid too great a respect to colour. The time, is, however, approaching, when prejudices of this kind will subside ; and we shall know little or no distinction between white brethren, black brethren, red brethren, or olive brethren. The age of prejudice, thank heaven ! is gradually passing away.

In the old continents we find men varying in their colour, according to their relative latitudes ; but in America it is otherwise ; the natives of that vast continent being, with small diversity of shades, of a red copper colour, from north to south, and from east to west. The Esquimaux, that freezes near the arctic pole ; the western Indian, who sleeps upon leaves, and has the woods for his canopy ; the Mexican, who burns between the tropics ; the Peruvian, who sees the sun set behind the Cordilleras ; and the Brazilian, who beholds it rising out of the bosom of the Atlantic, all bear the stamp of one original. There are no negroes under the Line, nor are there any whites either in the frigid or the temperate Zones : a white face, a black breast, and a woolly head, are equally unknown. The American Indians are remarkable, too, for the thickness of their skins and the hardness of their fibres ; hence their comparative insensibility to bodily pain. They are also distinguished by a mellifluous language, and a classical symmetry of structure. Indeed, so beautiful are their forms, that when the celebrated American painter, West, saw the Apollo Belvidere at Rome, so struck

was he with the resemblance, that he instantly exclaimed, "How like a young Mohawk warrior!" When the Italians heard this exclamation, they were mortified: but, upon the painter's describing the elasticity of their limbs; their dexterity with the bow and arrow, and their indications of conscious vigour; and when he assured them, that he had often seen them stand in the very attitude of the Apollo, with their eye following the arrow, just discharged from the bow, they were reconciled to the exclamation of the painter, and felt the value of the criticism <sup>a</sup>.

From the complexional diversities, alluded to, has arisen the belief, that the whole human race have not sprung from one original; but that either two species were created, one with hair, and the other with wool; or, that as many men were created as there are different colours; with some allowances for partial shades. Others, on the other hand, contend, that these diversities are merely varieties of one species, as in vegetables many varieties of one plant derive their distinguishing features from the soil, the culture, or the climate.

M. Baillie<sup>b</sup> has asserted, that there is only one thirty-second of difference between the extreme of summer heat and the extreme of winter cold. In tropical regions spring begins at the end of September; summer in December; autumn in March; and winter in June. In the northern latitudes this order is reversed; and in their summer the heat, occasioned by the constant presence of the sun, is tempered by the large quantity of caloric, absorbed by the masses of ice and snow, as they pass from a firm to a fluid state. The beech grows to the 57th degree of latitude; the oak reaches 60; the cherry and apple 63; the osier, willow, and quince 66; the fir 68; the pine 69; and the birch 70. In this latitude the cold is sometimes so rigorous, that the sap of the trees freeze, when they snap with a loud noise.

EUROPE, though it is the garden of the globe, has many

<sup>a</sup> Life of West.

<sup>b</sup> Lettres sur l'Origine des Sciences, p. 292.

variable climates. That of the NETHERLANDS is more remarkable for "moisture than for warmth;" and its principal celebrity is derived from the merit of its artists. HOLLAND is cold to intemperance, and humid to a proverb. Its painters are of a low and vulgar cast; its writers in French and Latin removed from mediocrity; but it boasts not a single sculptor or musician: and only one poet. DENMARK has a cold winter, a moist spring, and a temperate summer; without a poet or a philosopher; with only one historian, and that credulous. Its literature is dull, meagre, and penurious; and rendered still more tedious and frivolous, by being so much infested with antiquarian research.

SWEDEN has long, cold, and dreary winters. In the north prevail several weeks of total darkness in winter; while in summer the sun is seen at midnight. Many parts of this country are equal to any picture, the imagination can present. Acerbi was delighted with them: he seemed to be transported to a new world, and to have been suddenly cast upon an enchanted island. Upon one in the lake of Pallajervi<sup>a</sup> he and his companion passed the most agreeable hours. The scenery there resembles fairy-land. The fish of the lake furnished their table; they procured game from the woods: they fished, hunted, bathed, and amused themselves in drawing landscapes, collecting plants and insects, and in contemplating the sun making his daily circle round the horizon, without once bathing itself, as it were, in the ocean. The charms of Sweden have been celebrated by Linnæus<sup>b</sup>, Acerbi, Wolstonecraft, Clarke, Von Buch, and a multitude of other authors; but let us see their effect upon Alfieri:—"I was transported by the wild majesty of its boundless forests, its lakes and prejudices; and, though I had not then read Ossian, many of his images were awakened in me, as I afterwards found on perusing him. Sweden is one of those countries, which, by its wild beauty, delighted me most, and excited

<sup>a</sup> P. 39, vol. ii. 4to.

<sup>b</sup> Vid. his *Lachasis Lapponica*.

within me the most fanciful, melancholy, and sublime ideas. A certain inexpressible silence reigns in the atmosphere, which makes one think himself beyond the boundaries of earth." Swedish Finland has produced many heroes, statesmen, and literati. In former times, the accomplishments of a Swede were to fight valiantly; to sit a horse well; to be an adept at swimming; to be skilful at the oar; to be a good skaiter; a good archer; to play at chess; and to know the names of the stars. Boasting, in later times, of several literary societies, and men of science, Sweden has produced some good poets, and several eminent statesmen. Linnæus and Puffendorf alone were sufficient to redeem even Kamschatka from the imputation of barbarism.

PRUSSIA has cold winters, moist summers, and rainy autumns. Without a painter, a sculptor, or an architect, this country owes most of its literary reputation to the poet Ramler. AUSTRIA is mild, yet exposed to intemperate winds. Its literature, for the most part, is bigotted and metaphysical; dull and pedantic. RUSSIA has every climate; from the moss and snows of Siberia, to the olives of the Taurida; from the wastes of the rein-deer to the wastes of the camel. With this diversity of soil and season, it abounds in little, either of learning, science, or imagination; though in the humble merit of imitation, it surpasses every other country.

HUNGARY has such a climate and such a soil, that a traveller was induced to declare, that, out of Hungary, "there is no living: or, if there is living, there is no life." This country is remarkable for the multitude of its Roman and Grecian coins and medals.

Switzerland;—

There, level with the ice—ribb'd bound  
The yellow harvests glow;  
And vales with purple vines are crown'd,  
Beneath impending snow<sup>a</sup>.

<sup>a</sup> Helen Maria Williams.

Wearing, in general, the unpolished organs of a rude and unlettered people, this country boasts the production of patriots equal to those of Rome and Greece; and of writers, scarcely to be equalled in their several departments. Being a country where auriculas grow wild among moss, half covered with ice, summer and winter may be traced on the opposite sides of the same mountain: and it is no uncommon circumstance to gather flowers with one hand and snow with another!

In the south of FRANCE the temperature of the air, and the mildness of the climate, render the towns and cities highly agreeable to reside in, and exceedingly conducive to the restoration of health. And yet it formed a subject of complaint to Rousseau, that the French had little taste for Nature, and still less for landscape. In the beautiful parts of literature, France is superior to England; but decidedly inferior in point of morals, politics, and philosophy. From Lyons to Bordeaux, and thence to the foot of the Pyrenees, the climate is exceedingly agreeable. The moon rises, for the most part, in cloudless splendour; and the sun sinks with all the rich teinture of an Italian atmosphere.

PORTUGAL has an exquisite climate: her mornings \*being delightful, and her evenings truly enchanting. She boasts of two hundred fine days in the course of the year! In poetry Camöens is her principal glory; and that poet she would not rescue from a life, not of comparative poverty, but of absolute want! Her rank in science is of the third order.

There are parts of Spain, which would seem, in some degree, to corroborate the hypothesis of the Abbé du Bos. Justin<sup>a</sup> said of the Iberians, that they were as much afraid of losing their gravity, as some persons are of losing their lives. This character applies, in a great measure, to their descen-

\* Illis fortior taciturnitatis cura quàm vitæ.



dants. Livy<sup>a</sup>, too, said of the ancient Catalonians, that it was more difficult to disarm, than to destroy them:—a remark equally applicable to the modern Catalonians.

These instances are not insulations. Others might be brought from the various provinces of Europe; but surely Montesquieu, were he now living, could not suppose, that the modern French bear any resemblance to the natives of Gaul; when the Franks possessed themselves of the west part of that country; the Burgundians of the east; and the Visigoths of the north. And yet his hypothesis would imply the argument.

SPAIN has a climate for the best painter and the richest poet; while its literature is copious in every department, except those of science and philosophy. It is a country formerly romantic for its chivalry, the beauty of its women, and the pride of its ancestry. In latter days it has become a prey to all the evils of foreign and domestic despotisms.

Boswell spoke to Johnson of a friend, who was so attached to this climate, that he was unwilling to return to his own country. "Sir!" said Johnson, "he is attached to some woman. What is climate to happiness? what proportion does climate bear to the complex system of human affairs?"

Few climates have been more celebrated, than that of ITALY; a country admired for its specimens of art, its ancient love of liberty, and, its modern patience under tyranny! Vain are the inhabitants in the midst of poverty; and luxurious against the lessons of disease. The general climate of ITALY, however, has been much misconceived. It is not so favourable for astronomical observation as England; (England having more clear days and nights) since Italy is subject to frequent fogs in summer, and to rain in winter. When the atmosphere is clear, however, the skies are transcendant: sometimes like pearls and silver; and in the evenings like

<sup>a</sup> *Ferox gens nullam esse vitam sine armis putat.*

burnished gold. Piedmont so beautiful, so fruitful, and abounding in every luxury of life, boasts a climate, superior to that of Italy in general; and yet—who can refrain from expressing astonishment and almost indignation, when he recollects, that neither a painter, nor an historian, and only one poet<sup>a</sup> of eminence, was ever born in the country!

—— She pines beneath the brightest skies,  
In Nature's richest lap!

Thebes<sup>b</sup> has produced her Pindar; Cappadocia its Strabo and Pausanias; its Basil and Gregory Nazianzen; but Piedmont!—she is, in a literary sense, a disgrace to her climate.

It is remarked by Tacitus, that the ancient Germans, dividing their year into three seasons, had no idea of autumn. That season, on the contrary, was better esteemed in ancient Thessaly, than either summer or spring; being remarkable for its long continuance, and its brilliant skies.

Though the summers in the CRIMEA are variable, the autumns pestilential, and the winters rigorous, the springs are delightful. The hills are covered with sheep; the air is mild; the sky serene; and the wild vine mingles in the hedges with the arbutus and jessamine. Flowers of every colour spring up in myriads; perfumes, which ravish the senses, are unequalled by those of any other country in Europe; while the soil is capable of producing every description of fruit, that grows in France, Italy, or Greece.

The MOREA has a climate temperate and agreeable. From April to August there is seldom rain: the most agreeable season is winter: the stars shed a golden light; its skies are exceedingly brilliant; and the water of its coasts, and of the Archipelago, is of a deep azure. MITYLENE was celebrated for its wine, its climate, and its women. The birth-place of

<sup>a</sup> V. Alfieri. Born at Asti, Jan. 7th, 1749.

<sup>b</sup> Abdera and Thebes were bye-words for stupidity; and yet the former produced Protagoras, Anaxarchus, and Democritus; and the latter, Cadmus, Amphion, Hercules, Hesiod, Pindar, Plutarch, Epaminondas, and Pelopidas.

Arion and Pittacus, Phanios, Sappho, and Theophrastus, it was worthy of being the occasional residence of Aristotle and Epicurus. Fragments of the finest marble attest its ancient magnificence. CROTO was said, in ancient times, to have been remarkably conducive to the strength of men, and the beauty of women. The Isle of SAMOS consists of rocks, mountains, and precipices, interspersed with pines, mulberries, and olives, growing over mines and quarries of white marble. Thunder-storms in this island are more frequent in winter than in summer. Samos was so fertile and beautiful, that Horace applies to it the epithet *continua*<sup>a</sup>. The air in the Isle of SIRINOS was so pure, that men lived longer on that island, than in any other of the Greek republics: and RHODES, an island once so celebrated for its roses, had so mild a climate, that there was not a day in the year, in which the sun did not shine upon it. Pindar called it the daughter of Venus, and the wife of Apollo;—the most elegant compliment ever paid to any country.

The climate of CRETE is as delightful, as its constitution was formerly excellent. Its winter of two months resembles the May of England and the April of Italy. The rest of the year is a continued succession of fine days and brilliant nights. In the day, the sky is cloudless; in the night, a countless profusion of stars, whose brilliancy is seldom obscured by vapours, renders the season of sleep more beautiful than the splendour of the day. Hence it was called “Macarias, the happy Island.” The ancients might well fable this country to be the birth-place of Minerva, the cradle of Jupiter, and the theatre, in which he consummated his nuptials: the favourite haunt of Cybele; and on whose enchanting shores the Dardan hero was so anxious to erect a city.

I have always esteemed that passage one of the most affecting in all Virgil, where Æneas, after having made good his landing, erected a fort, and built houses; where, after his

<sup>a</sup> Epist. xi. 1, 2.

companions had begun to cultivate the soil, and he had turned his thoughts towards legislating for his little colony, by dividing the lands, promoting marriages, and enacting laws, he is represented, as finding himself under the necessity of quitting the island, and of seeking his fortune in another country ! For his corn was blighted, and his grass was parched ; his trees devoured by caterpillars ; and his companions in danger and in exile falling every day from fevers, occasioned by noxious vapours.

On quitting Greece and its dependencies we may remark, that though, for the most part, it was sterile ; yet it was the land of freedom and the arts. SICILY, on the other hand, was so fertile, that it was called the granary of Rome. There is, in fact, not a wealthier soil in the whole circumference of the globe : and yet what a nursery of tyrants it has always been !

The republic of SAN MARINO affords nothing, by which we may accurately judge of the effect of climate ; but it proves how compatible happiness is with a sterile soil, and an elevated region. This small republic, standing upon an indurated sand-rock, has neither soil, climate, nor spring-water to boast ; but it has independence and happiness. It consists of an abrupt mountain, surrounded by small crags lying around it ; enveloped, for the most part, in clouds ; with neither a flower nor a rivulet ; and frequently covered with snow, while the country beneath glows with alternate shade and sunshine. This republic owes its origin to the circumstance of a Dalmatian having fixed upon this craggy eminence for a hermitage. Having obtained, during the course of a long life, a high reputation for sanctity, many religious persons resorted to him ; and having effected what the world regarded a miracle, the princes of the country gave him the entire property of the mountain. From this time the eminence increased in population ; and a republican form of government was instituted, which exists even at the pre-

sent day: an interval of 1,300 years having elapsed since its creation.

The history of this unique republic comprises only seven folio pages. The first commemorates the origin: the second records the purchase of a castle (A.D. 1100): the third the purchase of another castle (A.D. 1170): the fourth mentions a war (A.D. 1460), in which the inhabitants assisted Pope Pius II. against one of the lords of Rimini, and for which they received four small castles in recompence: the fifth gives an account of their territories, reverting to its ancient limits: the sixth records some of the intrigues of Cardinal Alberoni to overturn the republic: the seventh and most interesting page, records a proposition, that was made to them by Buonaparte, of increasing their territory; which, in conformity to ancient principle, they had the magnanimity to refuse.

Thus, among precipices, the natives of San Marino, 5,400 in number<sup>b</sup>, enjoy a liberty and a tranquillity, entirely unknown in any other part of the world. The natives of this republic seem to be indebted for a great portion of their happiness to three peculiar regulations; *viz.* the commissary, who pronounces judgment, must always be a foreigner, a doctor of laws, and resident only three years:—The physician must be thirty-five years of age, and remain only three years:—and the school-master is chosen for the purity of his morals, his humanity, mildness of temper, and useful knowledge. One of the chief doctrines, he is called upon to instil into the minds of his pupils, is to make them satisfied with their condition; to love their country as their own house, and their fellow-citizens as their own families. Thus situated,

<sup>a</sup> For the correspondence between him and Cardinal Corsini, &c., vid. *Risposta al Manifesto*, &c., annexed to *Relazione anonima*, &c. &c.

<sup>b</sup> Mons. Augustus Frederick Crome, in his *General View of the Relative Political Strength of European Nations*, states, that the republic of San Marino is, in extent, about eighteen English square miles; that it has six thousand inhabitants, and a public revenue of fifty thousand Rhenish florins.

and thus educated, the inhabitant of San Marino thinks that every thing, which is valuable, is centered on his native rock<sup>a</sup>.

With these detached people we may, not inappropriately, associate the natives of St. Kilda. ST. KILDA is a large rock, five miles in circumference, rising out of a sea that never sleeps: and against which the waves dash with an appalling fury. Though this rock is insulated from land several leagues, it has wells of the purest water. The natives are described as being models of simplicity and innocence. Envy, jealousy, and ambition are said to be totally unknown amongst them. They have no money; but barter with fowls, feathers, Solan geese, and birds' eggs. Bred in social affection, they are mild and humane; and when sailors are wrecked upon their shore, they pay them all possible attention. They are, also, extremely sensible to the charms of poetry and vocal music.

The great Loo-choo Island is, also, fortunate in many respects. It lies out of the usual track of trading ships: it has no want of foreign commodities; and produces nothing to tempt the avarice of strangers. The inhabitants have no arms, and no money: and, cannot be made to understand the nature of war. Kämpfer relates, that they are all either fishermen or husbandmen; that they lead a contented life; are cheerful and affectionate; and that after their daily work is done, they take their children and wives into the fields; where they sit; drink a little rice liquor; and play upon musical instruments. Hall and Macleod's accounts of this interesting people are equally picturesque and engaging. The Deity is known to them by the name of Boòsa<sup>b</sup>: but there is nothing in the climate of this island to make the

<sup>a</sup> Boccalini fables (Adv. Parnass. vii.), that a difference arose in Parnassus, on the subject of precedence, between Corbelli, doctor of law at San Marino, and the Baron of Bisagnano. This difference was referred to the congregation of ceremonies, who decreed, that Corbelli being born in a free country was to walk hand in hand with kings; and, therefore, to take precedence of any baron, or even prince, born in a country where liberty was unknown.

<sup>b</sup> Clifford's Vocabulary of the Loo-choo language.

inhabitants wiser, better, or more happy, than their neighbours ; and yet they are so.

Of the climate of England \* much has been said by those, who have written on the subject. For my own part, my Lelius, I am persuaded, that you are well contented with it ; being thoroughly convinced, that Bishop Berkely was justified in saying, that groves and meadows were no where in such perfection as in England ; and that Charles II. was equally correct, when he declared, that a gentleman might walk out oftener and with greater comfort in England, than in any other country of Europe. Let us, therefore, adapt our wishes to our climate ; rather than presume to expect, that Nature will adapt our climate to our wishes : and the more so, since, even in the age of Elizabeth, the best compliment, ever paid to any climate in the world, was paid to this : viz. " That it was too pure for a slave to breathe in <sup>b</sup>." Britons ! remember, that liberty is not only your birth-right, but the birth-right of your children. Be, therefore, neither cheated, canted, coaxed, nor conquered out of it. It is more to be valued than beauty, manners, wealth, rank, power—ah ! more to be prized than life itself. It is the gem of all mental ornaments ; and the whole universe has nothing to compare to it, either in grandeur or in beauty.

In this part of my subject, I shall take leave to record the very extraordinary season of 1818 and 1819. The year 1817 had been remarkable for its violent storms, inundations, and earthquakes. The mountain of Hausnick, in Upper Austria, sank into a lake ; the lake of Porciano, in the territory of Ferentino, (Italy,) became dry ; flames issued out of a bed of sulphur, near Salzburg, in Bavaria ; and a whole mountain, in the bailiwick of Rattenburg, fell into the valley, which stretched at its feet. The summer of 1818 was the most delightful,

\* For some curious observations, relative to the weather of these islands, vide Lieut. Mackenzie's System. He makes the cycle complete in fifty-four years.

<sup>b</sup> 2. Rushworth, p. 468.

in respect to weather, ever remembered in this country. The days were so mild, so pure, so radiant; and the evenings so serene; that it might be said, that England, for one season, was converted into the south of France! In August, such was the dryness of the air, that the leaves fell from the trees, as in autumn; the harvest moon being the third of a series of ten years, in which it proves most beneficial to farmers. During these remarkable heats, it was observed, that they were nearly equal in many European latitudes; the thermometer of Reaumur standing at the same point at Rome, Madrid, Vienna, and Berlin. In November the narcissus was seen to bloom in Hampshire; in some districts grass was mown; and, in others, wheat was seen coming into ear. Indeed, a miracle seemed to be effected in the vegetable world, almost every day. In the county of Perth, garden strawberries were in full blossom; the berries of the arbutus were ripe; the buds of many forest trees swelled, and those of many hazel bushes expanded; tulips appeared in leaf above the ground; and sweet pease and mignonette were luxuriantly in flower. In December, tulips were seen in Scotland, five inches in height; flowers of ten weeks' stocks, and marigolds, were as fresh and vigorous as in August: on Wanstead Flats, in the county of Essex, leaves of lime-trees fully expanded; a snow-drop was in blossom; and swallows were still seen. At Appledore, in Devonshire, a second crop of apples were gathered, full grown, the tree being in bloom, when the former crop was gathered. Near Plymouth, jonquils, hyacinths, anemones, pinks, stocks, and monthly roses bloomed in great perfection; there were, also, ripe raspberries. In the fields and hedges violets, hearts' ease, purple vetches, red-robins, and other flowers blossomed; the oak and elm retained much of their foliage; and birds were sometimes heard, as if it were spring: and on the 24th, a robin's nest, with four young ones, nearly fledged, was found in the thatch of a poor man's cottage at Hemington, near Salisbury.



During the first six days in January, the air was calm, but foggy; the wind fluctuated between the south and east; from the 7th to the 14th, fell several heavy showers; but, during the month, there were not less than twelve serene days, and no snow had fallen from the commencement of the winter. On Eskdale Moor, in Cumberland, a young brood of red grouse were hatched; and by the 24th, they were able to fly. In the first week of February, bean plants were from ten to twelve inches high, with all their perfection of foliage, similar to what they are in June. The German tamarisk was observed in full bloom, and in the beginning of the month, the blossoms of the *Erica herbacea* began to open.

In Sweden and Norway there was neither frost nor snow; and in Russia great inconvenience was felt from that want of regular intercourse between one province and another, which snow, frozen, contributes so much to facilitate. Not only Mount St. Bernard but Mount St. Gothard<sup>a</sup> and the Simplon<sup>b</sup> were crossed without difficulty. In the beginning of February, too, several swallows were seen in the gardens of the Tuileries at Paris.

Such was the season in Europe during the winter of 1818 and 1819. But of all climates the island of Teneriffe presents the most delightful; since it is suited to the wheat and vines of Europe; the bread-tree of Otaheite; the coffee-tree of Arabia; the figs of India; plants common to Jamaica and to Lapland; the cinnamon of Moluccas; the cocoa of America; the date of Provence; the laurels of Italy; the olives of Greece; and trees, resembling the oaks of Thibet.

Montesquieu was accustomed to observe, that "Germany was the country to travel in; Italy to sojourn in; England to think in; and France to live in."—*Tempora mutantur!* And Pompey being, one day, on a visit to Lucullus, at Tusculum, enquired of that general, how he could be so absurd, as to make his villa fit only for a summer residence. "What?" said

<sup>a</sup> Canton of Uri.

<sup>b</sup> Canton of Valois.

Lucullus with a smile, “do you imagine, that I have less sense, than storks and cranes? shall they change their habitations with the season, and Lucullus remain in one residence all the year?” The great khans of Tartary, as well as the present emperors of China, are accustomed also to change their residences according to the seasons.

Since then the emoluments of Nature are not to be enjoyed, to the fullest advantage, all the year, I would in this aspire to imitate the conduct of Lucullus. January, therefore, I would spend in Portugal; February in the Madeiras; and March in Spain. April in Sicily; May in Lapland; June in Italy; July in Switzerland; and August in France. September in England; October among the variegated forests of America; November in Crete; and December in the islands of the Cape de Verd.

\* We have now travelled the globe; from east to west; from south to north; noticed every description of climate; alluded frequently to the natural productions of the various soils; traced men in various stages of society; and noticed many of their peculiar customs. What is the result? We find, that in islands, and in countries the most beautiful, as well as in those, the most savage and forlorn, great crimes disgrace the inhabitants. Warm climates dispose to indolence; cold ones to labour. In some islands, where Nature is most luxuriant and profuse, we observe, not only no genius, but no humanity; whether those islands are in the temperate, or the torrid zones. There are differences in manners; and modifications in the display of mental capacities: but for the causes of all these, we must look to other reasons than to those, arising from the difference of climate. For whence proceeds it, that, in Persia and Arabia, poetry is almost characteristic of the people; and yet in Egypt, nearly in the same parallel of latitude, though it is, as it were, the eldest of nations, not a single poet has ever been known in the

country! Then as to times and seasons: Orpheus lived in the infancy, as it were, of the human mind; Euripides in the vigour of Grecian liberty; Virgil in the morning of Roman slavery; Boethius in the evening of learning; Dante in the darkness of violence and superstition; and Camoens in the dawn of maritime discovery. Genius depends, then, not on climates; nor on countries; on times, nor on seasons. It nowhere rises or falls with the barometer. It is the gift of Nature only; and its developments depend on an infinite variety of circumstances.

Arguing on the principles of Montesquieu, Raynal, Winkelman<sup>a</sup>, Du Bos, and other plausible writers, it would be impossible to account for that distinct variation, which is observed in the dispositions, habits, and genius of those people, residing on the opposite banks of frontier rivers; on the transverse sides of high mountains; and particularly of the same people, at different periods of their history. Of this the ancient and the modern Greeks afford a curious exemplification. Both enjoyed the same soil, and the same climate; yet the former as much excelled the latter, as purple and white surpass yellow and brown<sup>b</sup>. An artist may yet enliven the forests of America, or the solitudes of Siberia: a Gessner may soothe the savannahs of Africa: a Raphael may delineate near the wall of China; a Palladio may adorn the harbour of St. Peter and St. Paul; and even a Newton may arise in Lapland.

<sup>a</sup> Winkelman insists, that Englishmen are incapable of much excellence in painting; not only from natural incapacity, but from the unfavourable nature of their climate!

<sup>b</sup> This may serve to remind us of a passage in Theophrastus:—"I have often wondered," says he, in his Proem to the *Characteristics*, written in the ninety-first year of his age, "and perhaps shall never cease to wonder, how it shall come to pass, that there should be so great a diversity in our manners, since all Greece lies under the same air, and all its inhabitants receive a like education." Theophrastus was mistaken;—the Greek states had, by no means, the same education.

Before I quit this subject, let me say something of the Azores<sup>a</sup>. They are full of beauty, combining every thing that can be wished or imagined by the painter or poet:—Mountains, rocks, precipices, and the ocean, beheld through vistas of the most splendid and luxuriant vegetation, peculiar to tropical regions; as well as other vegetable existences (if we may so call them), belonging to many other parts of the globe. The climate is the most delicious upon earth! The poor live with ease. The cold is never intense; and, what is still better, the heats are seldom inconvenient. The perfumes, in certain times of the year, from the trees in blossom, the fruits ripe, and myriads of flowers, are scarcely to be imagined by an European. The springs are past all description; and during the greater part of the year, the air is pure, and the temperature soft. As to the splendour of the vegetation, we may judge from the circumstance, that the fuschia is arborescent, and the camellia japonica a tree of the forest. Singing birds! their numbers are incredible: especially canaries, black-birds, thrushes, totonegroes, and avenigneiras. These, of a night and morning, sing vespers and matins, as it were, beyond all that is heard in any other quarter of the world.

Then the depth, blueness, and purity of the waves below; and the splendour and sublimity of the skies above! The moon appears of virgin silver; and sometimes, when the sun is setting, its colour resembles that of a rose-leaf. A botanist might revel here by day; and an astronomer might, also, adjust his telescope with a sublime rapture by night; so splendid are the stars; so pure and balmy is the midnight breeze.

This, thought I, some years ago,—should I ever be fortunate enough to be able to plant a colony;—this is the spot I would select beyond all others. It lies between the old world and the new. It has the vegetation of both: it might have the enlightenment of both: and here a little society of

<sup>a</sup> Discovered by some Flemings: they were uninhabited; and peopled by the Portuguese in 1449.

kindred spirits might live in plenty and peace; with just sufficient uncertainty as to subsistence as to make employment necessary; and a sufficiency of the lemon, as it were, to make the orange constantly palatable.

I thought of this till I resolved to endeavour to put it in practice. I wrote, in consequence, to the Portuguese ambassador (Baron de Moncorvo<sup>a</sup>), requesting him to forward a proposal, to his government at Lisbon, for establishing twenty families on one of the Azores; stating that the plan was almost strictly agricultural; and that it embraced the simplest method of life. To this his Excellency was pleased to reply, that, never having himself been in the Azores, he could form no opinion as to the wisdom of esta-

<sup>a</sup> "TO HIS EXCELLENCY THE BARON DE MONCORVO.

"EXCELLENCY,

"Sept. 3, 1835.

"I have, with about twenty other persons, a wish to establish a colony in one of the islands of Azores. Will you be so obliging as to cause me to be informed, whether such an undertaking would be agreeable to the Portuguese Government; and, if so, whether a certain quantity of land could be engaged, on what terms, and in which of the islands?

"The plan is almost strictly agricultural; embracing the most simple line of life; with leave to establish some manufactory;—of what nature will depend on future consideration.

"Should your Excellency be unable to give an answer to this application, I should be obliged if you would be pleased to forward this letter to the Portuguese Government, and receive an answer on my behalf.

"I have the honour to be

"Your Excellency's most obedient servant," &c. &c.

*"Portuguese Legation, London, Sept. 7th, 1835.*

"SIR,—I beg to acknowledge the receipt of the letter you did me the honour to address on the 3rd instant, and to inform you that I have forwarded a copy of the same letter to my Government, whose decision I shall lose no time in acquainting you with.

"It is impossible for me to venture an opinion on the subject of the colony you propose to establish, with some other persons, in the Azores. Having never been in any of those islands, I am unable to give you any information respecting its localities. But, as far as my private way of thinking on this enterprise goes, I shall feel extremely happy, if the decision of my Government is favourable to it.

"I have the honour to be, Sir,

"Your most obedient and humble servant,

"CHARLES BUCKE, ESQ."

"MONCORVO."

blishing a colony there ; but that he would forward the application to the ministry at home, and should feel happy if their decision should be favorable. After a lapse of rather more than two years, I received a communication from the ambassador, politely implying a negative.

#### THE LOVE OF COUNTRY AND NATIONAL PRIDE.

SCENERY, among its other beneficial results, never fails to increase the regard, which is entertained by every one for his native country. Even the nabob, who forsook his country after wealth, and marked a foreign soil with rapine, purchases comparative ease from his reflections in the groves of his native village.

Breathes there a man, with soul so dead,  
 Who never to himself has said,  
     This is my own, my native land !  
 Whose heart has ne'er within him burn'd,  
 As home his footsteps he has turn'd,  
     From wandering on a foreign strand !  
 If such there breathe, go, mark him well ;  
 For him no minstrel raptures swell ;  
 High though his titles, proud his name,  
 Boundless his wealth, as wish can claim ;  
 Despite those titles, power, and pelf,  
 The wretch, concentered all in self—  
 Living—shall forfeit fair renown,  
 And, doubly dying, shall go down  
 To the vile dust, from whence he sprung,  
 Unwept, unhonour'd, and unsung.

*Lay of the Last Minstrel, cant. vi.*

Inhabitants of wild and desolate regions, of long-extended plains, of heaths, of moors, and of the busy city, can transport themselves into the most distant regions of the globe, and still find fields and plains, and moors and streets, resembling those they have quitted, to awaken, at intervals, all the agreeable associations, which are connected with their native land. These associations are ardent ; but they never exalt to that wild and ungovernable transport, which animates the moun-

taineer, and the inhabitants of a sequestered valley, at the mention, or even the recollection of their glens, rocks, rivers, and mountains. Hence we find that the natives of Wales, of Scotland, of Arcadia, and of Switzerland, have been, in every period of their history, remarkable for an attachment, not only to their native country, but to their native village. Speaking by a figure,—they esteem no flowers beautiful, that do not grow among their valleys; in their imagination a foreign mineral is no better than a fossil; and an exotic gem of no more value than a paste. Their water is almost equal to wine; the speed of their horses surpasses that of the antelope; and their daughters are more beautiful than the daughters of Cashmire!

This passion, however, is so general, that no country, even if it were a desert, but is remembered with pleasure, provided it is our own. The Cretans called it by a name, indicating a mother's love for her children. The negroes of the *Windward Islands* are the proudest and most vain of all the western coast: the *Ethiopian* imagines, that God made his sands and deserts, while angels were employed in forming the rest of the globe! The Arabian tribe of *Ouadelin* imagine, that the sun, moon, and stars rise only for them. A similar belief is indulged, in western Africa, by a tribe, called the *Labdesseba*.—"Behold yon luminary," said they to M. de Brisson<sup>a</sup>, who was shipwrecked on their coast; "it is unknown in your country; and, during the night, you are never enlightened, as we are, by the stars, which are his children!"

The *Arabs* exclaim; "This is Mecca; this is the City of God<sup>b</sup>." The *Persians* were so enamoured of Shiraz, that they imagined, that if Mahomet had but once tasted the pleasures of Shiraz, he would have prayed to have been made immortal in Shiraz, rather than in heaven. The *Maltese*, insulated on a rock, distinguish their island by the appellation of "The

<sup>a</sup> Leyden's Discov. in Africa, vol. i. p. 285.

<sup>b</sup> Burkhardt's Trav. in Arabia, 203, 4to.

Flower of the World “;” and while the Greenlander, wild and stupid as he is, has a sovereign contempt for a stranger, the *Caribbees* esteem their country a paradise, and themselves alone entitled to the name of man ! A feeling of this nature animated Becarrus, when, in grave discourse, he insisted, that the language of Paradise was a Teutonic dialect.

The inhabitants of Ormus were accustomed to boast, that the world was a ring ; and their city a gem situated in its centre. Yet the soil produces scarcely any thing ; and there is so little water, that travellers have wondered how the gazelles, the partridges and the turtle-doves, find water to drink.

The Abbé Raynal relates a curious circumstance. A Hottentot boy, taken from his cradle, and bred up in the manners of the French colonists, voyaged to India ; where he engaged in trade for many years. In the course of his mercantile transactions, he visited the Cape of Good Hope ; and naturally desirous of seeing the spot, in which he was born, as well as of visiting his relatives, he went to their huts ; beheld them clad in sheep-skins ; and disfigured with oil : and after staying a short time with them, became so attached to the spot, and so charmed with the simplicity of their lives and manners, that he resolved to quit the society, to which he had been accustomed, and to adopt the more barbarous language, manners, and habits of his relatives. With this view, he returned to the Cape ; and, obtaining an audience of the governor, addressed him after the following manner :—“ I have returned from the huts of my relatives, in order to inform you, that I have resolved to renounce the mode of life, you have taught me to embrace. I will follow the manners and religion of my ancestors, to the day of my death ; I will keep this collar and sword, which you have given me, as a mark of my affection ; but all the rest of my habiliments and property I shall leave behind me.” Saying this, says Raynal<sup>b</sup>,

<sup>a</sup> *Flore del Mundo.*

<sup>b</sup> Raynal appears to have taken this curious anecdote from *Histoire des*



he ran out of the chamber, and was never seen or heard of after.

The *Mandingoes* of Africa consider their province the most delightful <sup>a</sup>, and themselves the happiest people upon earth. The *Laplander* loves his snows and the aurora borealis better, than all the flowers and sunshine of the south.—The *Japanese* imagine themselves to be immediately descended from the sun, the moon and the stars; and the *Chinese* believe their language to have been vernacular in paradise.

This people have a beautiful sentiment: —“ He, who sincerely loves his country, leaves the fragrance of a good name to a hundred ages <sup>b</sup>.” The Chinese emigrate very frequently to the island of Borneo. This island is one of the richest on the globe. Susceptible of producing every species of spice, it is also one of the most productive in gold and diamonds. The diamonds are not inferior to those of Golconda, either in size, shape, or water. The soil, in which they are found, is recognized by its colour; which is in some instances white, and in others black, green, orange, and red. The largest diamond, discovered in this island, is that, now in possession of the Sultan of Sùkadâna; and it is said <sup>c</sup> to be the only appendage of royalty, that remains to him. So profitable are the mines, that 32,000 Chinese are employed in them; and nearly 500 return every year with a competence to their native towns and villages.

The love of country binds equally the Arab to the desert, and the Baffin Esquimaux to the Arctic circle. Captain Ross found the latter not only content; but proud of their barren

*Voyages*, tom. v. p. 175.—Rousseau has also made use of it, in his *Essay on the Inequality among Mankind*.—*In notis*, xvi.

<sup>a</sup> Park's *Travels*, p. 407.—Aurelius Victor calls Africa, his native country, “*decus terrarum*.”

<sup>b</sup> *Pekin Gazette*; Kea-King, 19th year, 10th moon, second day. (November 13th, 1814.)

<sup>c</sup> *Raffles' Hist. of Java*, vol. i. p. 239, 4to. It is uncut; resembles an egg; and weighs 367 carats.

rocks, and vast ice-islands : nor could he tempt one of them to visit Europe. The natives of Dârfur are alike devoted to their plains and deserts. They esteemed Browne, who first introduced them to the knowledge of Europe, to be far inferior to themselves ; and they believed his colour to be the effect of disease, or of divine displeasure.

Bosman <sup>a</sup> relates an almost incredible circumstance. He says, that the negroes of the Gold Coast of Africa are so desirous of being buried in their own country, that if a man die at some distance from it, and his friends are not able to take his entire body to his native spot, they cut off his head, one arm, and one leg ; cleanse them, boil them, and then carry them to the desired spot, where they inter them with great solemnity.

The Javanese esteem all men their inferiors, and have such a conscious pride in their nature, that rather than carry a burthen upon their heads<sup>b</sup> they will almost suffer death. They have such an affection for the place of their nativity, that no advantages can induce the agricultural tribes, in particular, to quit the tombs of their fathers. To remove them, says Crawford<sup>c</sup>, is literally tearing them from the soil.

When the ambassadors of the King of Johannah were at Calcutta, to invite the assistance of the Governor General, they expressed the greatest admiration at the splendour of the city, and the riches, which were every where displayed ; but they still testified a lively desire to terminate their mission<sup>d</sup>, in order that they might return to their own country. The English quit theirs with satisfaction, when any commercial advantage is to arise from it. The French, too, leave theirs with levity and alacrity, when military preferment is the perspective reward. This seems to have been

<sup>a</sup> Coast of Guinea, p. 223-4, ed. 1721.

<sup>b</sup> Raffles' Java, Introd. p. xxvi.—Diégo de Conto Decad. vol. iv. b. iii.

<sup>c</sup> Hist. Indian Archipel. vol. i. p. 84.

<sup>d</sup> Gazette, Calcutta, Aug. 21, 1817.

one of their distinguishing characteristics in ancient times, as well as in the modern ; for Annaeus Florus <sup>a</sup> remarks, that no army was embodied in his time without having some Gallic soldiers amongst them :—and yet no people dwell upon the charms of their country in a distant land, more than the French and the English.

A curious instance of scenerial nationality is recorded by Mr. Wraxall. Dining one day with a gentleman of Zealand, and asking him whether the country were pleasant and agreeable,—“ Sir ! ” replied his host, “ on this isle, there is neither mountain nor river ; but as to lakes, thank God ! we have plenty of them.” When a native of St. Kilda was at Glasgow, though he was astonished at every thing he saw, he desired nothing so much, as to return to the rock rising in the midst of a tremendous ocean. The inhabitants of Beziers even believe that were the Deity to reside upon earth, he would select Beziers for his habitation <sup>b</sup>. The Norwegians, proud of their barren summits, inscribe upon their rix-dollars, “ *spirit, loyalty, valour, and whatever is honourable, let the whole world learn among the rocks of Norway.* ” The Noquais, inhabiting a barren country, through which run muddy rivulets, imagine no spot of the earth equal to their own. “ You have travelled a great distance,” said one of them to Baron de Tott, “ but did you ever see a country equal to this ? ” Much more pardonable is the pride of a Neapolitan, when he exclaims,—“ See the Bay of Naples, and die <sup>c</sup> ! ”

It is an ingenious remark of a writer on the Atlantis of Plato, that the golden age is nothing but the remembrance of a country, abandoned ; but still the object of fond affection. An English woman, living at Cherson, seeing an English peeress unexpectedly in that town, was so overjoyed at the

<sup>a</sup> Nullum bellum sine milite Gallo.

<sup>b</sup> Si Deus in terris, vellet habitare Biterria.

<sup>c</sup> “ Vedi Napoli e po' mori.” The natives of Cairo call their most disgusting city, “ Misr without an equal ; ”—“ Misr the mother of the world ! ”—*Legh's Travels beyond the Cataracts*, p. 62.

sight, that, disregarding all ceremony, she ran up to her, flung her arms round her neck, and kissed her.

Omai, though he was pleased with every thing he saw in this country, and had every temptation to stay in it, was charmed even to rapture, when he entered the ship, that was to convey him to his own country. And De Lille, in his poem *Les Jardins*, beautifully apostrophises Potivera, a native of Otaheite, brought to France by Bougainville, who, seeing a tree resembling those, that grew in his own island, in the *Jardin des Plantes*, embraced it, bathed it with his tears, and called it "*Otaheite*." And when our young friend, Claude, the son of Helvidius, was admiring the beauties of that blooming island, he felt his heart sink within him, when he reverted to the tranquil smiles of his father's house, and contrasted them with the cheerless countenances of inhabitants, among whom there was not one to bless him ! The African, torn from his country, and from all the endearments of social life, in a clime far over the western ocean, never ceases to sigh for the shore, he has been compelled to quit : and his affection induces him to believe, that, after death, he will return to his native scenes, the delights of his family, and the theatre of his former occupations. His hopes and his wishes are frequent causes for suicide ! Actuated by the same belief, a Greenland boy on board an English ship, after proceeding some way on his voyage, was seized with such a violent desire to return to his native snows, that he leaped into the sea, and was drowned ; fully persuaded, that he should, after death, be conveyed to the haunts of his infancy, and the arms of his parents.

The wandering Koreki imagine themselves to be happier, than those of any other country under heaven : proud and arrogantly vain, they esteem the accounts, which travellers give them of other countries, entirely fabulous. The Kam-schatdales believe themselves to be the happiest people on earth : and their country superior to every other ; and for

the Russians entertain the most extravagant contempt. The Samoides, who live in caves, are so attached to their deep recesses, that their deputies told the Czar of Russia, that if he did but know the comfort of their climate and country, he would quit his palace and his court, and go and reside with them. They were astonished that he should prefer St. Petersburg and Moscow !

The negroes of Goree, black as ebony, fancy themselves the finest among men ; and their country the most beautiful under heaven. When they observe benevolence in a christian, they enquire why a black soul has been implanted in a white body. Indeed a love of country produces in all instances national pride. The Mohawks believe themselves superior to the whole human race : and the natives of the Canary Islands entertain a similar belief.

The mountains, near Shiraz, in Persia, are desolate and dreary ; yet so attached are the Persian shepherds to them, that when the British secretary of embassy was observing their height and sterility, one of them enquired, with an air of exultation, whether his country could boast of any thing like them ! And when Mirza Abul Hassan, the Persian ambassador, was in England, he replied to an argument, relative to the comparative beauty of England and Persia, “ It is true, we have not such fine houses, adorned with looking-glasses, as you have ; no carriages ; nor are we so rich : but we have better fruit, and we see the sun almost every day.”

As Colonna was one day walking on the ramparts at Portsmouth, he met a Savoyard, who earned a scanty subsistence by exhibiting a male and female marmot. These Colonna offered to purchase ; but the Savoyard refused to sell them on three accounts : first, because they enabled him to live ;—secondly, because he brought them from his own country ;—and thirdly, because, as he was neither married, nor had father, mother, sister or other relation, he could not resolve to part with the only friends, he had in the world. Like the

rest of his countrymen, he had left Savoy for the purpose, not so much of seeing the world, as of improving his condition; but finding himself disappointed in that expectation, he had resolved to return to the village, in which he was born: and if his marmots died before himself, he declared it to be his intention to bury them by the sides of his father and mother; leaving the middle place as a grave for himself.

The Greenlander says, "I am a Greenlander;" with as proud a satisfaction as a Roman was accustomed to say, "I am a Roman citizen<sup>a</sup>." In the historical introduction to a volume of Hans Egede is related an account of several Greenlanders, who were imported into Denmark. The king desired, that particular attention might be paid to them. Milk, cheese, butter, raw flesh, and raw fish, were served up to them in abundance; and every thing was done, that was esteemed likely to captivate them. But nothing was able to divert their melancholy. Their country was ever uppermost in their minds; and they were observed continually to turn a wistful and desponding look towards the north. Three of them fell sick, and died; two pined away with regret; and one of them was observed frequently to shed tears, whenever he saw a child at the breast of its mother. They made several attempts to escape; but without success. At length one of them succeeded; and it is supposed was overwhelmed by the sea in his little boat, as he was never heard of afterwards.

It is a remark of the celebrated Burke<sup>b</sup>, that to make us love our country, our country ought to be lovely. To confirm this we may refer to Boccacini. That celebrated writer fables, that all the princes of the world elected an ambassador; whom they deputed to the court of Apollo to com-

<sup>a</sup> Egede, p. 41.

<sup>b</sup> Reflections, p. 116.

plain, that their people committed every kind of extravagance and excess; all which they attributed to the circumstance, that men loved their country much less than in former times; praying him, at the same time, to induce men to resume that natural affection, which all honest men ought to entertain. Apollo replied, that he was not so able to effect this, as the princes themselves. For if they would observe good government; cause justice to be equally distributed; be liberal, and shed abundance; the object, they sought, would be effectually accomplished. "Men," said he<sup>a</sup>, "by a natural instinct, love that country, in which they are born; and nothing can eradicate that feeling so completely, as to render it odious to them, by making the living in it dangerous, incommodious, or difficult."

An Italian poet has signalized his love of Rome:—"Eternal Gods! may that day be the last, on which I forget the happiness of Rome<sup>b</sup>!"—Pinelli of Naples, the celebrated collector of fragments and MSS., was so partial to Padua, that he never went out of it but twice during forty years. Sannazarius, whose eclogues have been so universally admired for their elegance of expression and beauty of sentiment, was so strongly attached to his villa at Mergillina, that when during the subsequent wars in Italy it was demolished by the imperial troops, commanded by Aurentio, the event is said to have hastened his end. And Dante, though he was proscribed Florence, for so many years, and wasted his manhood in exile from an ungrateful country, still desired to have his bones rest in that country, which had cherished him up to manhood. With this impression we read, with double sympathy, that passage in his *Inferno*, where he alludes to the superior comforts of those times, when peace prevailed in the city; when no mother mourned a husband or a son; and when

<sup>a</sup> Adv. Parnass. xc. viii.

<sup>b</sup> La Clemenza di Tito, act ii. sc. 13.

none were reduced to exclaim, while wandering on a foreign shore ;—

O fortunate, O cias-cuna era certa  
Dela sua sepoltura !

A wish to be buried in the country of our nativity seems to be implanted in the people of all climates<sup>a</sup>. It prevailed in the age of Homer<sup>b</sup>, as it had previously done in that of the patriarchs. The Jews still retain the passion: and to meet the probability of its accomplishment, they believe, that at the coming of their Messiah, every Jew shall rise in Palestine.—Those, who die in foreign countries, will pass through the bowels of the earth, from the tombs, in which they are first deposited, to Jerusalem<sup>c</sup>. This they call *Gilgul Hammethin*, the passing of the dead. Their love for their city, and particularly their temple, was extremely remarkable. Pompey having injured the latter, the Jews in Rome became so zealously attached to Cæsar<sup>d</sup>, that, for some time after his death, they were accustomed to assemble every night at his tomb, to signalize their veneration for his memory.

The Turks of Constantinople regard Asia as their patriarchal country. Most of them, therefore, in a respectable sphere of life, are carried, when dead, to Scutari; and they are even said<sup>e</sup> to derive consolation, in their last moments, from the privilege of being buried on the Asiatic side of the Bosphorus. The ancient Nasamones testified their love of their ancestors by touching their tombs, whenever they made an oath. The Tartars of the south have an equal affection

<sup>a</sup> Fontenay, lieu délicieux,  
Où je vis d'abord la lumière,  
Bientôt, au bout de ma carrière,  
Chez toi je joindrai mes ayeux.—*Chaulieu*.

<sup>b</sup> Il., xvi.

<sup>c</sup> “And it shall come to pass, that after I have plucked them out of their land, I will return, and have compassion on them: and will bring them every man to his own heritage, and every man to his land.”—Jeremiah, xii. 15.

<sup>d</sup> Suetonius.

<sup>e</sup> Travels in the Crimea.



for their fathers' monuments. One of the Persian kings, having resolved upon a war with their wandering tribes, penetrated a long way into their plains; and being, at length, weary of pursuit, sent a messenger to his fugitive enemies to enquire how much farther they intended to retreat; and when they meant to signalize their courage. To this message the Tartars replied, that they had no towns, villages, or houses to fight for: but that as they intended to retreat to their father's monuments; if the king wished to know, how well they could fight, it was only to march after them; and he would soon have an opportunity of judging of their skill, as well as of their valour. This reminds us of a trait of character in another hemisphere. When the Europeans advised some American Indians to emigrate to another district; "What!" said they; "shall we say to the bones of our forefathers, Arise and follow us to a foreign land?"

Even the honour of Ostracism<sup>a</sup>,—the wisest law that was ever enacted for the preservation of a republic,—could never reconcile its martyr to its severity: while the Petalism of Syracuse,—a law similar to that of Ostracism at Athens, but productive of different results,—was frequently found too oppressive for the mind to sustain. In Rome, banishment consisted of three kinds. First; a person, banished from Italy, might go whither he pleased. Second; perpetual banishment to a particular place, and deprivation of fortune. Third; temporary banishment to a particular place, without being deprived either of fortune or rights. Nothing was more dreaded than banishment; which was esteemed little better than a state of solitary wretchedness. In modern times, the punishment is seldom inflicted on eminent men, except in Russia. In England it is confined to criminals of the worst description.

<sup>a</sup> Ostracism was established at Argos, as well as at Athens; where it was exercised every fifth year. Valerius Maximus (lib. v. c. 3), and other writers, have condemned this law; but, I think, they judged superficially.

Plutarch, Seneca, and Erasmus, have written on this compulsory law of quitting a native soil. Rutilius Rufus, the celebrated Roman consul, wrote a history of Rome, in Greek, in his exile; and during the operation of a similar punishment, Bolingbroke wrote his "Patriot King." Ovid betrayed the weakness of his nature during his exile; and though Cicero's punishment was honourable, yet he betrayed more imbecility, during that period, than in any other of his misfortunes. The best picture of a patriot in exile is presented in that of Marcellus, at Mitylene. He was the friend of Cicero and mankind; an ardent lover of his country; proud of the glory of integrity; and finding the ruin of his country involved in the usurpation of Cæsar, he retired to Mitylene; and, in the society of several men of learning, seemed so perfectly master of himself, that "when I quitted him," says Brutus, "on my return to Italy, I seemed, as if I were myself going into exile, rather than that I left Marcellus in it." Even Phalaris, the tyrant, was a lover of his country. He was of Crete; and never failed to lament his exile; even when exercising a tyranny on the throne of Sicily. "Unskilled in the management of a multitude," said he, in an epistle to Autonas, "I was driven out of my own country, and assuredly the pleasures of a tyranny can never compensate for the pains of exile."

I remember to have heard Madame de Staël say, that no scene, she had ever beheld, affected her with so much admiration as a view from her father's house, at Copet; when she returned from the tumults and agitations of Paris. Nature seemed to make up to her for all she had suffered, by a beauty, which, after a long absence, associating with her earlier years, had all the charms of an old friendship, and all the freshness and vigour of youth and novelty.

The Greeks were ardently attached to their soil; from natural affection; education; the beauty of the country; the amenity of its climate; the praises of their poets; the cere-

monies of their religion; and the preference, which they gave to their own laws, customs, and manners. The Athenians even believed, that they originated out of the earth, on which their city stood. This made them pre-eminently proud. "Our origin," said Socrates, "is so beautiful, that none of the Greeks can give such pure appellations to their country, as we can. We can truly style the earth, on which we tread, our nurse, our mother, our father." The Greek writers, who affected to esteem every beloved spot as standing in the middle of the world<sup>a</sup>, frequently alluded to this hallowed sympathy. The *Odyssey* derives many of its charms from a display of it. Ulysses is miserable in the bower of Calypso; and he soothes the anguish of his heart by wandering,—desolate and in tears,—along the sea-shore. Many passages in the tragic poets are equally affecting. In a tragedy of *Æschylus*, Cassandra pathetically mourns the future fate of her country:—

Ah! my poor country, my poor bleeding country,  
Fall'n, fall'n for ever!—and you, sacred altars,  
That blaz'd before my father's tower'd palace,  
Not all your victims could avert your doom.

In the *Electra* of Sophocles, that transcendent heroine, in mourning over the urn of her brother, laments, with all a Grecian bitterness of soul, that he should have died in a distant country.

————— By a stranger's hands  
Those duties paid, thou com'st, a little dast  
Clos'd in a little urn.  
Oh, hadst thou died, ere by these hands preserv'd,  
And snatch'd from slaughter, to a foreign land  
I sent thee. Hadst thou died in that sad day,  
Some little portion of thy father's tomb  
Thou wouldst have shar'd; but thou hast perish'd now,  
Far from thy house, and from thy country far,  
A wand'ring exile! ———

Many scenes are endeared to our feelings, also, when we are about to quit them, or after an absence of many years.

<sup>a</sup> Euripides—*Orestes*.

Some captives have wept at leaving the prisons, in which they have been confined; and Philoctetes, in a tragedy by Euripides, gives an affectionate farewell to the desolate island, in which he had lingered out ten years of solitude and wretchedness.

Ye jutting rocks, and you, ye dashing waves,  
Ye fountains, waters, fields, and azure hills,  
That have so often echoed with my sorrows,  
And now endear'd by their remembrances,  
Farewell!—I leave you to return no more.

The modern Greeks, too, speak of their country with joy and affectionate admiration. The very mention of Greece is said<sup>a</sup> to soften, to animate them, and even to inspire them with eloquence. When the Greeks were expelled from Belgrade, in 1739<sup>b</sup>, the women were forced from the tombs of their children, parents, and husbands, with great difficulty. They clung to them with the greatest affection and agony; but, being at length exhausted by their miseries, they could no longer contend against their enemies; and were dragged forcibly away.

No man loved his country better than Lucian. “Why do we study the sciences,” says he, “but that we may be useful to the country, in which we live? We have neither property nor talent, that is not essentially hers. Let her complexion be ever so coarse, yet we dread to be banished: and desire to return to her, even after we are dead. Bury me, therefore, in my own country.”

Virgil represents Helenus and Andromache indicating the same affection, by giving the name of Troy to a river in Epirus<sup>c</sup>; and in the celebrated storm scene he makes his hero lament, even with tears, that he was not fated to die in the sight of his parents, and under the walls of his native town<sup>d</sup>. How natural!—how pathetic!—how beautiful!

Ceylon, a Cingalese will tell us, was part of the terrestrial

<sup>a</sup> De Guys, vol. iii. p. 108.

<sup>c</sup> Æn. iii. p. 302.

<sup>b</sup> De Guys, vol. ii. p. 76.

<sup>d</sup> Æn. i. p. 98.

paradise; Hamadel, the mountain, on which Adam was created; and the lake, which lies near its summit, formed by the tears, which Eve wept at the death of Abel.

The inhabitants of Tinian, being removed to Guam, in order to recruit the exhausted population of that island, pined, and died of grief! The Portuguese Jews are said to have as ardent an affection for the kingdom of Portugal. For Lisbon they sigh, when called by business or necessity into other countries; and when settled far from their dear Portugal, they order a quantity of earth to be sent over, that, when they die, they may be buried in their native soil. The Doo-raunes are, too, so ardently attached to theirs, that the bodies of their chiefs are always carried thither, when any of them die in Sind, Cashmeer, or any other empire. Nothing can exceed the reverence they bear to the spots, which contain the ashes of their fathers.

Henry the Fourth of France had always a peculiar regard for Pau, a small town in the province of Gascoigny, abounding in beautiful prospects: and it would be difficult to describe the pleasure he received, during the siege of Laon, from revisiting the forest of Folambray; where in his youth he had been accustomed to regale himself with milk, new cheese, and various kinds of fruit; and wandering about frequently without either shoes or bonnet<sup>a</sup>.

The late Lord Fife entertained a similar regard for Scot-

<sup>a</sup> Mem. Sully, vol. ii. p. 381. His chateau remains at this day as he left it: his furniture, family portraits, library, &c., being all preserved. The revolution, which scarcely respected any thing, respected them. "You will think it very natural," said Louis XVI., in a letter to the National Assembly, "that I should have it at heart to keep the Castle of Pau, which produces no revenue: it is impossible for me not to concur in the wish of the inhabitants, that the place where Henry IV. was born, should always remain in the hands of his children."

The Duc de Biron retained so lively a regard for the chateau in which he was born, situated in one of the most agreeable provinces of France, that the last words of regret which escaped him, before he was led for execution, were expressive of his fear, that his park and woods would be confiscated, and given to a stranger.

land. The house, in which his lordship resided, at Westminster, was built by himself. The earth, the stone, the timber, and the shrubs, were all brought from Scotland. So, though his lordship resided in England, his house stood on Scottish ground! Castro, of Portugal, had as lively an affection for Cintra. This was known to his master, the infant Don Lewis<sup>a</sup>; who, in a letter desiring him to continue his government of Goa, concluded with a hope, that, after he had performed the royal will, he would cover the rocks of Cintra with trophies and chapels, and long enjoy them in tranquillity.

Equally lively was the love of General Fraser for the country of his nativity. This officer, who was killed at Saratoga, in the memorable expedition of General Burgoyne, was so warmly attached to his native village, Glendoe, situated two miles from Fort Augustus, in one of the most beautiful parts of the Highlands, that, some little time previous to his fall, he declared to a friend, that he would rather be buried in one of the groves of the mountain, looking towards Loch Ness, than in Westminster Abbey! The Swiss boast of their lakes and mountains; the Cambrian of his vales and valleys; while the Scot mentally beholds with admiration and affection, even at the most distant region of the Antipodes, the windings of the Forth, the waterfalls of the Clyde, and the environs of Perth; the ruins of Iona, the crags of the Hebrides, the romantic scenes of Loch Lomond, and the heaths and glens of the Grampians.

Highly affecting is that passage in holy writ, where Jerusalem is represented, as remembering in the days of her affliction, all the pleasant things, that she had in the days of old<sup>b</sup>. And still more affecting is the poem of David<sup>c</sup>, in which are represented the natives of Jerusalem banished, and sitting on the banks of the river of Babylon. Their masters

<sup>a</sup> Dissert. Portuguese Asia, p. clxv.

<sup>b</sup> Lamentations, i. v. 7.

<sup>c</sup> Psalm cxxxvii.

desire them to play some airs for their pleasure: the exiles return—" *How shall we sing the song of the Lord, in a strange land?*" An instance of a similar nature is recorded, by Athenæus, of the Sybarites, who, being enslaved by the Romans, and not only constrained to adopt manners, foreign to their Grecian origin, but even to speak the language of their conquerors, assembled every year, on a particular day, to bewail their condition; and by shedding tears, and uttering lamentations in their original language, endeavoured to keep alive their affection and respect for their unfortunate country.

The Moors of Grenada, also, were enjoined by royal edict, neither to dance, or sing, or bathe, or dress, after their own fashion; or use their own language, even with their wives and children. "How can our singing," exclaimed one of their poets, "be agreeable, when its only accompaniment is the sound of the chains and fetters, that bind us?"

How beautifully has Virgil alluded to this affection, in that fine passage of the tenth *Æneid*, where he describes the last moments of the dying Argive\*!

These lines naturally remind us of the cruelty of Verres.—One of the charges against this governor was, that he had caused a native of Italy to be scourged, in the market-place of Messana, and then to be nailed to a cross, on the sea-shore: aggravating the treatment, by ordering the sufferer's face to be turned towards Italy; that he might have the additional torture of dying in sight of his own home. This circumstance gave ample opportunity for the eloquence of Tully.

The Swedes were so charmed, at having a native of their

\* None of the translators have preserved the force, the simplicity, and the pathos, of this admirable passage:—

Sternitur, infelix, alieno vulnere, cœlum  
Aspicit, et dulces moriens reminiscitur Argos.

Virg. *Æn.*—*Quintilian*, lib. iv. c. 2.

own country for a king,—an indulgence which, before the accession of Gustavus III., they had not, for a long time, enjoyed,—that they struck a medal in commemoration of the event, on the reverse of which was this inscription: *Fadern's land et*, “It is my native land.” De Pages assures us, that the Japanese have a law, which forbids every subject to sail out of the sight of land, under penalty of death. Those, therefore, who are driven by a storm to a foreign shore, are obliged to renounce every idea of returning to their native soil. Thus does a law, the most amiable in its origin, operate in its application, in a manner, the most gigantically oppressive, on one of the best feelings of the human heart. The Chinese, also, esteem it a crime to quit their country; and are, therefore, much prejudiced against Europeans, who settle there; because, in doing so, they seem to have abandoned the tombs of their ancestors.

Has any one succeeded in the world of commerce, upon the ocean, or in a distant country? with what pleasure does he retire to his native village, to spend the remainder of his days in peaceful retirement!

Cling to thy home!—if there the meanest shed  
Yield thee a hearth, and shelter for thy head;  
For e'en this cheerless mansion shall provide  
More heart's repose, than all the world beside.

Are we miserable? With what melancholy delight do we recall to mind the few short and happy moments, we have spent, by the side of a cataract, on the banks of a torrent, or beneath the shade of a ruin, in the society of those, we have loved, esteemed, or admired! How grateful is it, too, in those moments of comparative sorrow, when weariness has superseded curiosity, and travelling become irksome or dangerous, to charm away the hours of disgust by recalling, with pensive enthusiasm, the favourite haunts of our youth, or those scenes, to which we are by association peculiarly attached. And how delightful is it, when, journeying in a



foreign country, we come unexpectedly to a spot, resembling those, which are so indelibly impressed upon the mind, as never to be forgotten. With what rapture did the army of Agricola behold the plain of Perth, and the Tay winding through the midst of it! All those associations, which are so agreeable in a distant land, instantly rising to their memories, they exclaimed with transport, "Behold the Tiber!—  
 \* Behold the Campus Martius!"

That book of the *Pharsalia*, where Cæsar, in the palace of the Ptolemies, enquires of Achoreus, the high priest, the source, direction, increase and decrease of the Nile, with their respective causes, is, assuredly, one of the most interesting in all Lucan. Replying to the enquiries of Cæsar, Achoreus enumerates the various opinions, which the most enlightened travellers and philosophers had entertained of the source and causes of the overflow of that river<sup>a</sup>; which the Egyptians, even of the present day, call *holy*, *blessed*, and *sacred*; and on the opening of the canals of which, mothers are seen plunging their children into its stream, from a belief, that the waters have a purifying and divine quality<sup>b</sup>.

Memnon consecrated his hair to the Nile; and the Egyptians formerly were accustomed to sacrifice a virgin in its honour every year<sup>c</sup>. There is a fine statue of this river in the Vatican, holding a cornucopia, out of which rises a pyramid, with its feet resting on a crocodile<sup>d</sup>. Some have attributed its overflowing to the pressure of the planet Mercury upon the fountains; some to the prevalence of the

<sup>a</sup> *Lib. x.*—Pompon. Mela, de Situ Orbis, lib. i. c. ix. l. 35, &c.—Diodorus Siculus, lib. xi.—Senec. Nat. Quæst. b. iv. l. 1, 2.—Claudian. Ep. de Nilo.—Consult, also, D'Herbelot's Bibliothèque Orientale, art. Nile, and Niebuhr, Voyage en Arabie, tom. i. p. 100. Some writers have pointed out some resemblances between this river and the Danube: the idea originated with Herodotus. Vide Euterpe, xxxiii. 4.

<sup>b</sup> Travels in Egypt and Syria, vol. i. p. 19.

<sup>c</sup> Moreri Hist. Dict. vol. vii.—Vossius de Idolatria, lib. ii.

<sup>d</sup> For a fine print of this admirable work of art, vide Statue del Museo Pio Clementino, folio, tom. iii. pl. 47; and, for a still more characteristic one, tom. i. pl. 88.

Etesian winds<sup>a</sup>; some to the melting of the snows<sup>b</sup>; and others conceived the waters to run from the mountains of Ethiopia<sup>c</sup>. Some imagined, that spacious channels of water rolled under the soil; that the sea insinuated its waves through the pores of the earth; or that the river was fed by the exhalations, which were returned to the ocean, through the medium of the Nile<sup>d</sup>. The causes are now universally known to be the tropical rains<sup>e</sup>.

Dr. Clarke has observed a curious analogy between the Don and the Nile, in regard to their respective inundations; their aquatic plants; their lapse into the sea by many mouths; their being boundaries to the two quarters of the globe; and the variety of their insects. Strabo compares the Po to the Nile, much after the same manner; and Barrow has remarked several coincidences, in regard to latitude, climate, soil, plants, and animals, between the Nile in the north of Africa, and the Orange River in the south<sup>f</sup>.

The above-mentioned were the causes, assigned for the increase and diminution of a river, to discover the fountains of which Sesostri and Cambyzes sacrificed innumerable. What those monarchs, with Alexander<sup>g</sup>, Cyrus, Ptolemy

<sup>a</sup> Lucret. lib. vi. l. 712.—Aulus Gellius says, the Etesian winds blew from several points of the compass. “Etesiae et prodromi appellantur, qui certo tempore anni quam canis oritur, ex aliâ, atque aliâ parte cœli spirant.”—*Noot. Att.* ii. 22.

<sup>b</sup> ——— Nilo quo crescat in Arva  
Ethiopum prodesse nives.—*Lucan* x.

Upon this passage Grotius remarks, “Hac sententia nihil verius, si modo pro nivibus ponas imbres Æthiopæ.” Imbres, however, give but a very feeble idea of a monsoon.

<sup>c</sup> Strabo, lib. xvii.

<sup>d</sup> The peasantry of Egypt believed the overflowings to be tears, shed by Isis for the loss of Osiris.—*Plut. de Isis et Osiris*.

<sup>e</sup> Eustathius also attributed them to the rains falling in Ethiopia.

<sup>f</sup> The Tigris and Euphrates, too, overflow annually; caused by the melting of the snows in Armenia. Also the rivers of Cochin China and Tonquin: and the Menam of Siam (the mother of waters).

<sup>g</sup> Maximus Tyrius, *Dissert.* xxv. Arrian and Justin attribute his journey into Africa to other causes.—*Arrian*, lib. iii. c. 3. *Justin*, lib. xi. c. 11. *Apol.*

Philadelphus, Cæsar, and Germanicus, so long and so ardently desired, was at length accomplished by a single man ! After encountering innumerable difficulties and dangers, Bruce stood upon the spot, which had, for thirty centuries, been considered beyond the reach of enterprise. At the source of the most celebrated of rivers, the thoughts of the traveller, by virtue of that association which governs and delights us all, reverted to the landscapes of his native soil ! “ I was now,” says he, “ in possession of what had, for many years, been the principal object of my ambition and wishes. Indifference, which, from the usual infirmity of human nature, follows, at least for a time, complete enjoyment, had taken place of it. The marsh and the fountains, upon comparison with the rise of many of our rivers, became a trifling object in my sight. I remembered that magnificent scene, in my own country, where the Tweed, Clyde, and Annan rise in one hill :—three rivers I now thought not inferior to the Nile in beauty ; preferable to it in the cultivation of those countries, through which they flow ; superior, vastly superior to it, in the virtues and qualities of the inhabitants ; and in the beauties of its flocks, crowding its pastures in peace, without fear of violence from man or beast. I had seen the rise of the Rhone and the Rhine, and the more magnificent sources of the Saone ; and I began, in my sorrow, to treat the enquiry about the source of the Nile, as a violent effort of a distempered fancy <sup>a</sup> ! ”

lonius of Tyana is said to have visited the source of the Nile. Vide Philostratus in *Vit. Apol. Tyan.* v. c. 37. But it would be difficult to show, that he proceeded farther than the Cataracts.

<sup>a</sup> At the source of the Ganges, Frazer indulged reflections at once natural, and affecting. “ It is difficult to convey an idea of the stern and rugged majesty of some scenes ; to paint their lonely desertness, or describe the undefinable sensation of reverence and dread, that steals over the mind, while contemplating the death-like calm that is shed over them.—And when, at such a moment, we remember our homes, our friends, our fire-sides, and all social intercourse with our fellows, and feel our present solitude, and far distance from all these dear ties, how vain is it to strive at description ! Surely such a scene is Gungotree.”—*Frazer’s Tour through the Snowy Range of the Himalah*, p. 469, 4to.

Such were the thoughts and feelings of this enterprising traveller : feelings, the natural consequence of our organisation, and exhibiting, in a striking manner, the vanity of all earthly wishes, and the comparative vanity of all earthly pursuits ! And yet was the circumstance of having succeeded in the object of his adventurous journey, the pride, the glory, and elevation of his life.

In the bosom of the unfortunate BURNS—that splendid but eccentric meteor !—the love of country burned with a force, equal to that of a Cicero or a Chatham.—“ The appellation of a Scotch bard,” says he, in a letter to Mrs. Dunlop, “ is by far my highest pride. To continue to deserve it, my most exalted ambition. Scottish scenes and Scottish story are the themes, I should wish to sing. I have no dearer wish, than to have it in my power, unplagued by routine of business, (for which, heaven knows, I am unfit enough), to make leisurely pilgrimages through Caledonia ! To sit on the fields of her battles ; to wander on the romantic banks of her rivers ; and to muse by the stately towers or venerable ruins, once the honoured abodes of her heroes.”—This was denied.—Oh ! my Lelius, if you have pleasure in shedding tears over the tombs of the good, the brave, or exalted in intellect, spare a few to the memory of this unfortunate victim to strong, indignant, and energetic feeling :—To the memory of a genius, resembling the wild and magnificent landscapes of his native land :—a man as much superior to the herd of reptiles, that robbed him of his flashes of merriment, in a little country town ; as he was to those more dignified associates, who drew him from his native wilds by their applauses ; chained him to their tables in an expensive city ; and, having satisfied their love of notoriety, “ cast him, like a loathsome weed, away !” Oh Scotland—Scotland—the fate of Burns sits heavy on thy conscience !

Equally enamoured of Scottish scenery was the unfortunate

\* The neglect of Bloomfield, too, is an almost equal reproach to England.

MICHAEL BRUCE. The lake of Loch Leven will be ever dear to our imagination, as being an object of attachment to that amiable poet. This lake abounds in the most lovely scenery. On the side next Kinross, it is bounded by a plain; on the other are mountains; in the centre is the island of St. Serfs, in which formerly stood an ancient priory, dedicated to St. Servanus; and another on which are the ruins of Douglas Castle. To the impressions, made on the elegant mind of Bruce, by the recollection of these objects, are we indebted for the poem of "Loch Leven:"—a poem, which does equal honour to the heart of the poet, and the muse of Scotland.

The name of our country, heard in a foreign land, never fails to give rise to feelings and associations of pleasure and regret. ST. PIERRE, when in the Isle of France, often amid the sighs, which issued from a Frenchman sitting under the shade of a banana, has heard him exclaim, "If I could but see one violet, I should be happy." But in that ill-starred island, there was neither a flower in the meadows, nor a plant of an agreeable odour in the fields. Denon relates how delightful an association visited the French army, when in Egypt, near the Pyramids, by recalling to the memories of the soldiers the climate of France. When Helvidius observed a planet emerging from behind the moon, during his journey in Greece, with what satisfaction did he remember a similar circumstance, which occurred, some years before, as he was standing among the fragments of Glastonbury Abbey. He turned his wishes to the north-west with as much enthusiasm, as a Musselman, in the hour of prayer, turns his face to Mecca. And when Elphinstone was in Caubul, a dandelion gave him more real pleasure, than all the flowers of the garden.

Many,—even of those who have emigrated to India in their youth to acquire fortunes, which they intend to dissipate in luxurious banquets on their return,—have attempted to naturalise the apple on the shores of Bengal and the Carnatic, in order to enjoy the fruits of their own country: and

others have desired to transplant the pear into the south of Africa. The Dutch were ambitious of raising the pine-tree at the Cape ; and we are told, that, in the Mauritius, many were the ineffectual attempts to introduce the lavender, the daisy, and the violet. I had a friend,—now sleeping under a bed of sand in the empire of Thibet,—who bore such an affection to the common heart's-ease, (no doubt from some association, the origin of which he had ceased to remember), that, previous to his voyage to Java, he procured a few pots of that species of violet, with an intention of planting it on his arrival at Batavia, as a native memento. By watering them every day, he managed to preserve them, till the ship crossed the Line ; when they withered gradually away.

These early attachments are confined neither to age, station, nor climate. We are told that a Russian ambassador, enquiring one day of the Crown Prince of Persia, why a projecting corner of an old wall, which disfigured his garden, was not pulled down, the Prince replied ; “ I have bought this garden from several proprietors, in order to make something magnificent ; but the proprietor of the place, where the wall projects, is an old peasant. He refuses to sell me his small plot of ground, though I have offered a large price for it. He says, it belonged to his forefathers, and therefore he will not part with it. He is old, and I am young : so I must wait to see if the son is not more reasonable than the father.” —This reminds us of Naboth's vineyard. This vineyard being Naboth's paternal inheritance, he refused to sell it to Ahab. Ahab fell sick upon this disappointment : and Jezebel demanding, and in consequence learning, the reason of his melancholy, caused Naboth to be tried for blaspheming God and the king.\* When Elijah heard of the tragical death of Naboth in his way from Samaria, he upbraided Ahab, and prophesied, that, “ where the blood of Naboth had been licked by dogs, there should they also lick the blood of Jezebel and Ahab :

—and the crime, which had been committed, should be expiated by the extermination of their whole race.”—The prophecy was fulfilled.

Hastings, the Saviour of India\*, purchased an estate at Dalesford, in the county of Worcester. “In this house,” said he, in a letter to Sir Stephen Lushington, “in this house I live, because it is the house, in which I passed much of my infancy; and I feel for it an affection, of which an alien could not be susceptible. I see in it, too, attractions, which that stage of life imprinted on my mind, and my memory still retains.” There is something exceedingly affecting in the following lines, written by this celebrated character, on his return from India;—particularly if we associate with them his succeeding persecutions.

Short is our span; then why engage  
In schemes, for which man's transient age  
Was ne'er by fate design'd?  
Why slight the gift of Nature's hand?  
What wanderer from his native land  
E'er left himself behind?

\* \* \* \* \*

For me, O Shore, I only claim  
To merit, not to seek for fame:  
The good and just to please.  
A state above the fear of want,  
Domestic love,—Heaven's choicest grant,—  
Health, leisure, peace, and ease.

When Bruce was in Abyssinia, he was charmed to hear the song of a sky-lark. When Adanson was in Senegal, no bird delighted him so much as the swallow; and when our friend Warburton was pausing over the Castalian Spring, with what pride did he connect the poets of England with the poets of Greece, from the simple circumstance of seeing on its surface a few water-cresses. When, too, the British army was

\* That Hastings was the saviour of British India is certain: whether he had a moral right to save it is another question.

in Nepaul, many of the officers and soldiers were charmed to see, in exchange for the fruits of India, the apples, pears, raspberries, grapes, peaches, and nuts of Europe.

Even the sound of an animal will awaken many of these affecting associations. Humboldt alludes to them. He was resting, a few days, under the roof of a Spaniard on the plateau of Cocollar: "Nothing," says he, "can be compared with the sense of that majestic stillness, produced by the appearance of the sky in this solitary spot. At night the tree, under which we sat; the luminous insects fluttering in the air; the constellations glittering in the south; every thing seemed to say, that we were far from our native land. If, in the midst of this exotic Nature, our ears caught from the bottom of a valley the tinkling of a cow-bell, the remembrance of our country was forthwith awakened. It was like the echo of distant sounds from beyond the seas; transporting us by its magic power from one hemisphere to the other. Strange wandering of the human imagination! Endless source of pleasure and of pain!"

Some men live strangers in their own country; others are at home every where. Two persons, also, may live near neighbours without exchanging twenty words in twenty years! But should they chance to meet each other in a foreign country, they immediately associate; and seem, as if they could love each other like brothers.

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To sail in unknown seas,  
To land in countries hitherto unseen,

seem as if they brought the power of converting every object, that reminds us of our country, into an object of attachment. In China, nothing in Nature pleased Harmodius so much, as the recognition of several species of chrysanthemums; and the rose, he most delighted to pluck, was the mui-guy, the only one he saw, that had the perfume of European roses. And when Moorcroft was on his journey to the lake Manasa-



nawara, on the Tartarian side of the Himalah mountains, he sat with delight under two poplars, in which goldfinches regaled him with their songs.

When Graham, Lord Lynedoch, was in Spain, actively engaged in military operations, none of his moments of leisure were so delightful as those passed in the recollection of his Scottish mountains. The Minstrel of the North beautifully alludes to these elegant associations of the high-minded, chivalrous, and romantic Graham.

Nor be his praise o'erpast, who strove to hide,  
 Beneath the warrior's, best affection's wound;  
 Whose wish, Heav'n for his country's weal denied,  
 Danger and fate he sought, but glory found.  
 From clime to clime, where'er war's trumpets sound,  
 The wanderer went;—yet, Caledonia still  
 Thine was his thought in march and tented ground.  
 He dream'd, 'mid alpine cliffs, of Athole's Hill,  
 And heard in Ebro's roar his Lynedoch's lovely rill.

This naturally reminds us of a poem, written on the soil of India, by Heber, Bishop of Calcutta.

So rich a shade, so green a sod,  
 Our English fairies never trod;  
 Yet who in Indian bower has stood,  
 But thought on England's "good green wood?"  
 And bless'd, beneath the palmy shade,  
 Her hazel and her hawthorn glade,  
 And breath'd a pray'r (how oft in vain!)  
 To gaze upon her oaks again?

One of the most beautiful passages of Lalla Rookh is that, in which the poet describes Zelica, in the midst of many seductive graces, turning at the sight of a few flowers, that reminded her of her native wells, her camels, and her father's tent.

Xavier, surnamed the Apostle of the Indies, when at Goa, on the coast of Comorin, the Molucca Islands, and in Japan, where he succeeded in converting a vast number of barbarians to the apostolic faith, always remembered with melancholy pleasure the castle of Xavier, at the foot of the Pyrenees, where he was born, and spent his early years.

Hard fate enough ! Lone, friendless, exiled, flung  
 On lands unconscious of his native tongue,  
 Unknowing and unknown, wild, heathen hordes among !  
*Wieland, Oberon, cant. i. st. 12.—SOTHEBY.*

Christina, Queen of Sweden, on the contrary, seems to have despised her own country. She resigned her throne, therefore, and quitted it. When she came to the river, that separates the Swedish dominions from Denmark, she jumped out of her carriage, and exclaimed in a transport of joy, "Now I am free ! I am out of Sweden, and trust in heaven that I never shall return."

If you wish to know the value of your own home,—travel<sup>a</sup>. The Welsh and Irish peasants know the value of Wales and Ireland by travelling in harvest time. The Savoyards make similar periodical migrations. The Valencians, too, leave their homes in summer, and traverse many provinces of Spain with the juice of the chufa ; which, mixed with sugar, water, and cinnamon, becomes orgeat. During their journey they amuse themselves with singing songs, celebrating their native province.

When Sonnini was questioned by an emir, why Europeans were so desirous of seeing the ruins of Tentyris and other cities of Africa, he told him, that the Franks having once been masters of Egypt, they were desirous of thus signaling their love for the ancient seats of their ancestors. This was a reason the emir could perfectly understand ; and Sonnini was, therefore, permitted to proceed.

SPENSER gave renown to the mountains and rivers in the neighbourhood of his residence<sup>b</sup> ; ARMSTRONG celebrated the Liddal<sup>c</sup> ; LANGHORNE pays tribute to his native landscapes<sup>d</sup> ; and AKENSIDE, amid the luxury of London, remembered the

<sup>a</sup> Delicatus ille est adhuc cui Patria dulcis est ;  
 Fortis autem jam, cui omne solum Patria est ;  
 Perfectus vero, cui mundus exilium est.—*Hug. de S. Victor.*

<sup>b</sup> Colin Clout's come home again.—*Fairy Queene, b. viii. c. 7.*

<sup>c</sup> *Art of Health, b. iii. l. 76.*

<sup>d</sup> *Odes to the River Eden, and to the Genius of Westmoreland.*

romantic scenery of Northumberland with the liveliest pleasure :—

O ye Northumbrian shades, which overlook  
The rocky pavement, and the mossy falls  
Of solitary Wansbeck's limpid stream ;  
How gladly I recal your well-known seats,  
Beloved of old ; and that delightful time,  
When all alone, for many a summer's day,  
I wandered through your calm recesses, led  
In silence by some powerful hand unseen.

" I have beheld all Persia and India, Georgia, Tartary, and Belochestaun," said a native of a wild valley, in Speiga, " but in all my travels, no place have I seen like Speiga<sup>a</sup>." And Khooshaul, the Afghaun poet, after encountering many misfortunes, wrote a poem, in the prison of Aurenzebe<sup>b</sup>, which he concluded by thanking heaven, that, in all his misfortunes, he had still the satisfaction of being born in Afghaun.

During the period of his exaltation, Cardinal Ximenes visited the village, in which he was born ; and derived much pleasure in contrasting his former life with his then present condition. One of his attendants having argued the probability of the philosopher's stone from a passage in David, where he says, "*he draws from the dust those, who are in indigence ; and raises the poor above the dunghill, that he may place them above the first of his people.*" " No !" returned the Cardinal ; " that verse applies to men like myself. It exhibits to me my present state, and places before my eyes my former meanness. What have I done in the service of God, that he should have raised me from the dust to the post, which I now so unworthily occupy ?"

Many writers have extended this feeling not only to native cities, but even to cities of adoption. David had a great affection for Jerusalem<sup>c</sup> ; Lysippus for Athens<sup>d</sup> ; Pliny to

<sup>a</sup> Elphinstone, p. 251.

<sup>b</sup> Ib. 195.

<sup>c</sup> Psalm xlviii. v. 2.

<sup>d</sup> Si nunquam Athenas vidisti, Stipes es ;  
Si vidisti, nec captus es, Asinus ;  
Si captus abis, Cantherius.

Como<sup>a</sup>; Ausonius to Milan<sup>b</sup>; Cotta to Verona<sup>c</sup>; Sannazaro to Venice<sup>d</sup>; a Spanish poet to the city of Seville<sup>e</sup>; and others to Benares, the Athens of India. What an affection, too, did Haller bear to the city of Berne; and Zimmerman to that of Zurich; on the banks of whose lake resided, in the village of Richerswhyll, that physician, of whom he has left such an amiable and enchanting portrait. And you, my Lelius, well remember the affectionate delight, with which La Fontaine always spoke of Heidelberg: its society; its ranges of mountains; its ruins and its gardens, overlooking a valley of enchanting beauty, watered by the Neckar and the Rhine: scenes, worthy of being visited by sages, when they

Conversed with sages and immortal forms,  
On gracious errands sent<sup>f</sup>.

If in peaceful moments, these associations are indulged with pleasure; in moments of sorrow and despair, they are, not unfrequently, the only nepenthes to a wounded heart. LUIS DE CAMÖENS,—that great pride and reproach of Portugal, whose genius was equalled only by his misfortunes,—had few other consolations for a long series of years. For when tortured in a distant land by fatigue and discipline; wretched with poverty; and sinking under innumerable misfortunes; the only throbs of rapture he enjoyed, were in those moments,

<sup>a</sup> *Mææ Deliciæ.*

<sup>b</sup> *Et Mediolani mira omnia; copia rerum,  
Innumere multæque domus, facunda virorum  
Ingenia, et mores læti.*

<sup>c</sup> *Verona, qui te viderit,  
Et non amarit, &c. &c — Carm. xiii.*

<sup>d</sup> *Lux et Decus Ausoniæ, lib. iii. ecl. 1; lib. ii. ecl. 1, et epig.*

<sup>e</sup> *Quien no ha vista Sevilla,  
No ha visto maravilla.*

The Portuguese, also, exhibit a similar instance of pardonable vanity:—  
“*Quem nao ha visto Lisboa nao ha visto cosa boa.*”

<sup>f</sup> Summer, l. 525. Thomson seems to have delighted in this idea. See Autumn, l. 1028; l. 1346: probably from two passages in Lucretius.—*De Rer. Nat. v. 1168; vi. 75.*

when his fancy painted the towers of Lisbon, the groves of Cintra, or the rocks of Coimbra ! The grief of Gama, at quitting his native soil, was the grief of Camoens :

To weigh our anchors from our native shore :  
To dare new oceans, never dared before ;  
Perhaps to see our native soil no more \*.

Homer describes Phoenix, in the midst of his earnest address to Achilles, as pausing to add a note of affection to Greece<sup>b</sup>. Highly pathetic, too, is the passage in Sophocles, where that poet represents Œdipus, blind and miserable, desiring to be led to Cithæron, that he might die on the spot, where he had been exposed in his infancy. In another tragedy he makes Ajax call upon the sun, the palace of his ancestors, the rivers and the fountains, near which he was born, to receive his last farewell. Nor is there a more affecting poem in Catullus, than that, in which he paints Atys, casting his eyes upon the ocean, and frantic with sorrow and remorse, addressing his complaints, his regrets, and wishes to his native soil<sup>c</sup>. The best picture in Sylvester's *Du Bartas*, too, is that, where he describes the anguish of Abraham, at the thought of leaving Chaldæa<sup>d</sup> :—and no language can paint more decidedly to the heart, than the exquisite lament of Alexander Selkirk !

Ye winds, that have made me your sport,  
Convey to this desolate shore .  
Some cordial endearing report  
Of the land, I shall visit no more.  
My friends,—do they now and then send  
A wish or a thought after me ?  
O tell me, I yet have a friend,  
Though that friend I am never to see !

Here I cannot refrain from remarking, that, of all the cemeteries round London, there is none so affecting, as that of

<sup>a</sup> Canto iv.

<sup>b</sup> Il. b. ix. v. 575.

<sup>c</sup> *Patria ô mea Creatrix, patria ô mea Genetrix,  
Ego quam miser relinquens, &c. &c.*

<sup>d</sup> Days and Weeks, W. ii. n. iii.

St. Pancras : since it contains the ashes of a multitude of foreigners (many of illustrious rank), who have had the misfortune to die in a foreign country <sup>a</sup>.

If a native of Switzerland, the inhabitants of which, as Lord Bolingbroke observes, appear to have been made for their mountains, hear the wild and simple notes of the Rans-des-Vaches<sup>b</sup>, which, played upon the Alpine horn, had charmed him in his infancy ; an ardent and ungovernable passion is excited, once more to climb the cliffs, and navigate the waters of his native canton.

The intrepid Swiss, that guards a foreign shore,  
Condemned to climb his mountain cliffs no more ;  
If chance he hears that song, so sweetly wild,  
Which on those hills his infant hours beguiled ;  
Melts at the long lost scenes, that round him rise,  
And sinks a martyr to repentant sighs.

*Rogers — Pleasures of Memory.*

Lingering along the battlements of a foreign fortress, while the moon, rising behind a cloud, throws her solemn mantle over those mountains, which screen him from his native Switzerland, his eyes are filled with tears ; his breast heaves with sighs ; and he turns from the impressive landscape in silence and in agony. He quits the ramparts ; and wandering along the fosse, that little stream, recalling to his recollection the lakes of Constance, Zurich, or of Lucerne, he flies to his companions, to drown his sorrow in their wild and boisterous revelry. A fellow countryman, who has heard the same air and felt the same emotion, meets him ; they know by each other's looks, the nature of their mutual feelings ; and grasping each other's hands, with all the energy of grief, they

<sup>a</sup> Among these are the ashes of the excellent Countess de Villiers :—

*Elle fut humble et généreuse  
Dans la Prospérité ;  
Et sa pitié constante en fit un  
Modèle de Resignation  
Dans l'Adversité.*

<sup>b</sup> Air kührechen, or kührecken—meaning “ rows of cows.”

shed the tear of sympathy and sorrow. The air, which had first thrilled their souls, is again heard at a distance; no word is spoken; they point towards the east; they quit the duties of their post; and the thought of their country alone occupying their hearts, they escape the guard, and the next morning surprises them on the road to Switzerland!

An effect, in some measure similar, is recorded of an air, sung by the Moors. Nothing could surpass the affection of the Moors for Spain. In the midst of great calamities, Aben Humaya wrote to his brethren of Grenada:—"Though you are surrounded by evils of almost every kind, in one thing you are happy;—you behold the fields, which were the native spots of our common forefathers." In the middle of the fifteenth century, a prohibition was made in Grenada, relative to the fine ballad, written by a Moorish poet on the conquest of the Alhama<sup>a</sup>; at the taking of which city, upwards of three thousand Moors were sold to slavery. When this ballad was sung, there was not a Moor, that heard it, who did not burst into an agony of tears. It was, in consequence, forbidden to be played on pain of death. For the same reason, the *Rans-des-Vaches* was interdicted, under heavy penalties, in all those countries, in which the Swiss were engaged as auxiliaries in war. This passion is called by the French *la maladie du pays*. The air of the *Rans-des-Vaches* is usually sung by the Swiss milkmaids, as they drive their cows to pasture. Its influence on the Swiss soldiers, therefore, arises from the association, which it produces; and not from any intrinsic merit of its own:—for to foreign ears it is far from possessing any attractive powers: being as wild and as barren (if we may be allowed the comparison), as the most bleak of all the Swiss mountains<sup>b</sup>.

<sup>a</sup> For a most affecting description of this event, vide Anquetil, vol. vii. 68-9.

<sup>b</sup> "Nostalgia genus est mœroris subditi republicæ meæ familiaris, etiam civibus, a desiderio nati suorum. Is sensim consumit æquos et destruit, nonnunquam in rigorem et maniam abit, alias in febres lentas. Eum spes sanat,

With what delight did Rousseau repose upon the memory of Switzerland ! And with what rapture did Petrarch behold his native country, from the sides of Mount Genevre ; when, in the enthusiasm of the moment, he vowed, that he would never quit it again. One of the most touching passages, in Dante, is that, in which he represents Count Guido Montefeltrò,—suffering the punishment of those, who had misapplied their talents,—as, on suddenly hearing the voice of a newly arrived spirit speak in the Tuscan language, hailing amid sighs and tears the sweet accents of his native dialect<sup>a</sup>. In another passage the very name of Mantua awakes the flame of love and concord, in the midst of faction and civil outrage, in the bosom of Sordello<sup>b</sup>.

This native affection is not confined to men : beasts, birds, and even fishes, having frequently been observed to present instances of it. The lion loses much of his strength, when taken from his native haunts : and Josephus relates, that Abgarus took several foreign beasts into the arena at Rome, and placed earths, which were brought from their native soils, in detached places ; when every beast ran to the earth, that belonged to his country. Pliny the Naturalist, does not mention this instance ; and it would, therefore, not be unwise to pause, before its truth is admitted ; but it would be still more presumptuous to entirely deny the fact. There is a species of lobster, also, which has a remarkable affection for the rocks of its nativity ; hence, when carried several miles out to sea, it will, if thrown into the water, seldom fail to return to the place, in which it was spawned.

The rook, the blackbird, and the redbreast are extremely partial to their early haunts ; and swallows frequently return

*Etiam animalia consuetâ societate privata, nonnunquam deperiunt, et ex pullis amissis etiam lutræ maris Kamschadalensis. Sic ex amore frustrato lenta et insanabilis consumptio sequitur, quod Angli cor ruptum vocant.*—HALLER, *Elem. Physiol.* xvii. sect. ii. s. 5.

<sup>a</sup> Inferno, cant. xxvii. st. 4.

<sup>b</sup> Inferno, cant. vi. st. 24-5-6.



to the very nests, they had constructed the year before. The *Ciconia* of the *Ardea* genus, a bird of passage which subsists on snakes, toads and other reptiles, returns in spring like swallows, not only to the same country, but frequently to the same house. The pigeon has a still more extraordinary quality. When let loose, it rises to a vast height: and being, like the bee and the wasp, endued with an instinct, of which man knows nothing, reaches its home; though, when carried thence, it had no means of ascertaining the route for its return. It is said to fly forty miles in an hour and a half: and Thevenot assures us, that pigeons of this breed fly from Aleppo to Alexandria in six hours!

Of all ages of society, the hunting age is that, which enjoys the love of country least. This is illustrated by the examples of the Goths, Vandals, Huns, and Herulf. The next is that of commerce;—enterprise frequently leading men to forsake a country, to which they are seldom permitted to return. “England! with all thy faults, I love thee still.” Yes! Thou art “the greatest and the best of all the main!” A country, whose peasantry are free men, and entitled to the benefit of wise laws;—whose merchants are princes; and whose nobles—with all their consequence and privilege—surpass all the nobles of the world. The country of freedom, industry, science, and of virtue. The land of Alfred, Bacon, Shakspeare, Milton;—of Hampden, of Sidney, and of Russel;—of Newton, Boyle, Herschel, and Lancaster. Yes!

“Thou art the greatest, and the best of all the main!”

And may those, who would by force, by influence, or by craft, convert thy free men into slaves, be the brothers of slaves, the companions of slaves, the servants of slaves!

## LOVE.

OF all the passions, which derive additional force from scenery, none experiences a greater accession than Love;—that noble feeling of the heart, which Plato calls “an interposition of the Gods in behalf of the young:” A passion celebrated by all, yet truly felt by few. “Dost thou know, what the nightingale said to me?” says a Persian poet; “what sort of a man art thou, that canst be ignorant of love?” Rather would I enquire, “what sort of a man art thou, that canst be capable of love?” Since, though of all the passions it is the most productive of delight, it is the most unfrequent of them all. How many of us feel the passions of hatred and revenge, of envy and desire, every day! But how few of us are capable of feeling an ardent affection, or of conceiving an elevated passion! That was not love, which Mahomet felt for Irene; Titus for Berenice; Catullus for Lesbia; or Horace for Lydia: and though Anacreon is never weary of boasting his love, the gay, the frantic Anacreon never felt a wound. Homer, however, was sensible of all the delicacy of affection; and he paints the difference, alluded to, in the examples of Helen and Paris; and Hector and Andromache; while he makes even the savage Achilles alive to the purity of honourable passion:

The wife, whom choice and passion do approve,  
Sure every wise and worthy man will love!

Euripides, too,—the poet of the heart,—declares, that love would of itself induce us to adore a deity, even in a country, peopled by atheists. But the Greeks, generally speaking, were almost as much strangers to legitimate love, as the barbarians, they affected to despise. The passion of Sappho was nothing but an ungovernable fever of desire; though the fragment, she has left, has been so long, so often, and so widely celebrated, that the world imagines she was the essence of

love ! As a poem it has been unjustly celebrated ; (if I may venture to differ from so celebrated a critic as Longinus<sup>a</sup> ;) because it has been celebrated, far beyond its merits : and even as a faithful picture of desire, it has nothing to compare with a poem of Jayadeva. “ *The palms of her hands support her aching temples, pale as the crescent rising at eve. ‘ Heri ! Heri !’ thus she meditates on thy name, as if she were gratified ; and she were dying through thy absence. She rends her locks ; she pants ; she laments inarticulately ; she trembles ; she pines ; she moves from place to place ; she closes her eyes : she rises again ; she faints ! In such a fever of love, she may live, oh ! celestial physician, if thou administer the remedy ; but shouldst thou be unkind, her malady will be desperate.*”

Heron has preserved an Indian song, translated by a Catibà Indian, who had acquired the English language at Williamsburg, more simple ; but far more affecting to the mind and heart. “ *I was walking in the shade of a grove in the morning dew. I met my fancy. She talked with her smiling lips to me. I gave her no answer. She bade me speak out my mind : ‘ Bashful face spoils good intent.’ That cheered my heart. But when my love is gone from my side,—then my heart faints, and is low.*”

Terence paints affection in the scene between Pamphilus and Glycera :—and when Phædria is taking leave of his mistress, how natural are his exhortations. “ Love me by day and by night ; but when you are in the society of that soldier, seem as if you were absent. Dream of me ; expect me ; think of me ; hope for me ; take delight in remembering me ; let me always be in your imagination ; and let me reign in your soul, as you reign in mine.” The picture of Jayadeva,

<sup>a</sup> It is astonishing, that not only Longinus, but Addison and Du Bos, have fallen into this illegitimate enthusiasm. One would really suppose, that none of them could, by any implication, have known the occasion on which this celebrated ode was written !

<sup>b</sup> Cum milite isto præsens, absens ut sis ;

Dies noctesque me ames, &c.—*Eun.* act i. sc. 2.

it is true, is drawn with force and with all the wild irregularity of the passion itself; but what has desire to do with the passion of love?—that mild and elegant affection, which sinks the deepest where it shows itself the least: that *curiosa felicitas* of the heart, which can animate only the wise, the elegant, and the virtuous. Read the ode of Sappho, and the fragment of Jayadeva, my Lelius, again and again, and tell me if you are half so agreeably attracted to their merits, as to those of the following beautiful indication of elevated attachment? The feeling, which this exquisite *morceau* expresses, must be felt by every woman, who aspires to the passion of love, or the name of love is prostituted, and its character libelled.

Go, youth belov'd, in distant glades  
 New friends, new hopes, new joys<sup>to</sup> find;  
 Yet sometimes deign, 'mid fairer maids,  
 To think on her thou leav'st behind.  
 Thy love, thy fate, dear youth, to share,  
 Must never be my happy lot;  
 But thou may'st grant this humble pray'r,  
 Forget me not—forget me not.

Yet should the thought of my distress  
 Too painful to thy feelings be,  
 Heed not the wish I now express,  
 Nor ever deign to think on me.  
 Yet, oh! if grief thy steps attend;  
 If want, if sickness, be thy lot;  
 And thou require a soothing friend:  
 Forget me not—forget me not.—*Mrs. Opie.*

Animated with an affection like this, the earth with all its inconveniences is a paradise; even when toiling through the parched deserts of Lybia, the solitudes of the Ohio, or the frozen wastes of Lapland<sup>a</sup>.

I love the memory of Mr. Pitt on many accounts. He was an unfortunate statesman, it is true; but he had a lofty elo-

<sup>a</sup> “*Sic amor contorquet caput nostrum,*” says a Lapland poet, “*mutat cogitationes et sententias. Puerorum voluntas, voluntas venti; juvenum cogitationes, longa cogitationes.*”—Schefferi Lapponica, cap. xxv.

quence, capacious views, and a noble mind. Sir Walter Farquhar calling one day, the premier observed him to be unusually ruffled. "What is the matter?" exclaimed the patient. "Why, to tell you the truth," replied Sir Walter, "I am extremely angry with my daughter. She has permitted herself to form an attachment for a young gentleman, by no means qualified, in point of rank or fortune, to be my son-in-law." "Now let me say one word in the young lady's behalf," returned the minister. "Is the young man, you mention, of a respectable family?" "He is." "Is he respectable in himself?" "He is." "Has he the manners and education of a gentleman?" "He has." "Has he an estimable character?" "He has." "Why, then, my dear Sir Walter, hesitate no longer. You and I are well acquainted with the delusions of life. Let your daughter follow her own inclinations, since they appear to be virtuous. You have had more opportunities, than I have, of knowing the value of affection, and ought to respect it. Let the union take place; and I will not be unmindful that I had the honour of recommending it." The physician followed the direction of his patient; the lovers were united; and the patronage of the minister testified his satisfaction.

Though Horace seems to have known but little of this passion, the Romans in general seem to have enjoyed a much higher opinion of it. Hence deities were appointed to guard affection in many of its stages. One tied the nuptial bands; a second conducted the bride to her house; a third kept her from gadding; a fourth preserved an unity of soul; and a fifth took charge of reconciling the parties, when any difference accidentally occurred.

Chesterfield calls women "toys;" Montesquieu said, they were found to delight by personal charms<sup>a</sup>: but Cato declared to the senators, in a debate on the Appian law, that if they made women their equals, they would soon be their superiors.<sup>b</sup>

<sup>a</sup> Spirit of Laws, b. xlv. c. 2.

<sup>b</sup> Livy, lib. xxxiv. c. 2.

Hippocrates, Sophocles, Plautus and St. Chrysostom, have borne testimony to the dishonour of women. Weak men, in their turn, signalize their vanity and their heroism in the endeavour to degrade them : they call them the “ weak sex ; ” the “ frivolous sex ; ” the “ sensitive sex ; ” the “ bad sex.”

If you were men, as men you are in show,  
You would not use the gentle ladies so.

*Midsummer Night's Dream*, act iii. sc. 2.

Some, following the example of Adam in his anger, style them “ the fair defect of Nature : ” while the Talmud of Babylon insinuates, that the great Power, foreseeing the evils women would bring upon men, refused to make Eve, till Adam had repeatedly requested him ; fearful that men should consider the making of women an act of malice ! Augustine, however, esteemed them “ the pious sex : ”

————— a gentler star  
His lovelier search illumin'd.

See women in what country you will, with few exceptions<sup>a</sup>, we find, that travellers give the same account of their virtues ; from Ledyard to Golownin<sup>b</sup>. The pedant, the coxcomb, and the man of the world, affect to despise women : so do those, who are conscious, that women despise them. But the man of pure sentiments, and of unaffected consciousness of his own strength, prides himself in his companion : while the man of misfortune, hailing women by the endearing name of the “ good sex,” compares them to Aurora and Thetis, asking arms for Memnon and Achilles.

“ He is truly free,” says Rousseau, “ who, to accomplish his happiness, wants not the assistance of a second person.” Fortunately for the moral of this argument, a man, so constituted, not only does not exist, but cannot exist. It is the wild vision of an imagination, teeming with enthusiasm, and producing in

<sup>a</sup> Vide Shipwreck of the Oswego, p. 117. 145. 210. 225.

<sup>b</sup> Captivity in Japan, vol. i. p. 103, 104.

melancholy. Women are the charms and delights of our existence. When they love, they do so with purity, with disinterestedness, with constancy. Their hearts are sanctuaries, and fit to become the centres of every pure enjoyment. I speak not, it is true, of the gay, the frivolous, or the supercilious ; and yet even to many of these, the following lines are not always inappropriate or inapplicable.

Oh Woman ! in our hours of ease,  
Uncertain, coy, and hard to please ;  
And variable as the shade  
By the light quivering aspen made ;  
When pain and anguish wring the brow,  
A ministering angel thou !—*Scott.*

The appetite of the wanton is like the south wind of Arabia, breathing over the strings of lutes. The strings relax, and the lutes are never in tune ; the girdle of love bursts from under the bosom ; while love is like a tree, yielding in all seasons either blossoms or fruit. It builds its nest, as it were, with cinnamon ; and gives a charm to life, as silver leaf gives greater lustre to the polish of the crystal. Men there are, however, who laugh at love ! The power of ridicule alone distinguishes them from animals. In their families they are wasps, gnats, or gad-flies : terrific as lions to their wives and children ; but mere mice to men.

Love is composed of all, that is delicate in happiness and pleasure : it is a union of desire, tenderness, and friendship ; confidence the most unbounded ; and esteem the most animated and solid. Filling the entire capacity of the soul, whether in sickness, in sorrow, or in poverty, it elevates the character by purifying every passion ; while it polishes the manners with a manly softness. When the flame of a love, so pure and delicate as this, goes out, a friendship, the most solid and affecting, springs from its ashes. And where love, like this, exists, far better is it to be joined in death, than by the malice of a wayward fortune, to drag on years of anxious

separation\*. He who is capable of acting greatly and nobly, when under no influence of affection, animated by the applause of a woman, whom he loves, would act splendidly and sublimely.

And is this the passion, which every animal, that usurps the name of man, flatters himself he is capable of feeling? As well may he imagine himself capable of forming the Hercules Farnese; of painting the exquisite water of a diamond; of composing the Messiah of Handel; or of writing Shakspeare's Hamlet, Milton's Paradise Lost, or Newton's Principia.

Of all miseries upon earth, there can be nothing to a man of refinement, so entirely odious to the soul, as that of being chained to an insolent, vain, vulgar, half-educated woman. Nor is there a fate, more sickening to the imagination, than that of a mild, modest, delicate and affectionate woman, doomed to waste her beauties and her sympathies, in behalf of

“An eating, drinking, bargaining, slandering man!”

A French painter (Nicholas Loir), in order to show how much love depends upon plenty, painted Venus warming herself before a fire; and Ceres and Bacchus retiring to a distance. How little does this idea harmonize with a Greek marble, I have seen, in which Cupid is sleeping on a lion's skin! How little, too, does it realise the generosity, the sensibility, and the rectitude of heart; the warm imagination, the elevation and the energy of soul, which M. Retz truly describes, as being the very elements of affection.

Love has several analogies with natural beauties. “What is more like love,” says a German philosopher, quoted by

\* *Ubi idem et maximus et honestissimus amor est, aliquando præstat mortem jungi, quàm vitam distrahi.*—*Valerius Maximus.* Moore has a similar sentiment:—

Oh! I would ask no happier bed,  
Than the chill wave my love lies under:  
Sweeter to rest, together dead;  
Far sweeter, than to live asunder.



Zimmerman, "than the feeling with which the soul is inspired, when viewing a fine country, or the sight of a magnificent valley, illumined by the setting sun?" Albano, in his picture of the Loves and the Graces, represents them, as enjoying themselves on a beautiful evening, in a valley, reclining on the banks of a rivulet. "One of them," says Dupaty, "is stretched upon the grass; and several are beckoning to him to quit his rural couch; but he will not!" Indeed, so obvious is the connexion, to which we have alluded, that the French peasant girls, when they separate, at the close of evening, frequently exclaim, "Good night! I wish you may dream, that you are walking with your lover, in a garden of flowers."

Have we lost a beloved mistress or an affectionate friend? Do we hear a tune, of which she was enthusiastically fond; or read a poem, he passionately admired? Are not our thoughts swayed by a secret impulse, as, by the faculty of association, we recal to mind the many instances, we have received, of their affection and regard? If a melancholy pleasure is awakened by what we hear, and what we see, in familiar life, how much more is that faculty of combination enlarged, when, after a long absence, we tread the spot, or behold the scenes, which once were the objects of our mutual admiration? If, divided by distance, the lover indulges reveries of felicity among grand or beautiful scenery, the image of his mistress is immediately associated with it: and, at peace with the world, he sinks into one of those silent meditations, which, in so powerful a manner, expand the faculties of the imagination, and chasten the feelings of the heart. Such are the consolations of absence, when there subsists a true and aboriginal affection; and when that affection can boast a virginity of thought as well as of the body. Thus was it with Petrarch. When he was at Valchiusa, he fancied every tree screened his beloved Laura: when he beheld any magnificent scene among the Pyrenees, his imagination painted her standing by his side: in the forest of Ardenne he heard her in every echo:

and when at Lyons, he was transported at the sight of the Rhone, because that river washes the walls of Avignon.

Love without imagination loses its principal charm : with it, it acquires a purity, that vulgar minds can never dream of. Hence, in unfrequented recesses, and in savage solitudes, the lover delights to indulge the luxury of meditation. There every object serves to increase the strength and delicacy of his passion : and all Nature, dressed in her boldest, or most beautiful drapery, wears to his imagination

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a look of love :  
While all the tumults of a guilty world,  
Tossed by ungenerous passions, sink away.

This passion is ridiculed and calumniated by the vulgar. It was, indeed, not made for them ; neither was the Portland vase, the Ionic column, or the Gnidian Venus. Yet love exists ; and where it does exist, a prison is a palace ; and a desert an Elysium. The force and the vigour, that it gives to life, is beautifully allegorised in the fable of Cupid and Anteros<sup>a</sup>. It embraces admiration, and the sweetness of tranquillity. Two lovers, in each other's society, are the most attractive objects in Nature : for love embellishes every thing ; giving grace even to ugliness itself. It is a resting place between earth and heaven. Hence the propriety of St. Catherine de Sienna's observation ; that the condemned probably derive all their misery from their utter incapability of loving and of being beloved. A good woman is more consoling to the soul, than the balm of Mecca, or the balsam of liquid amber, are healing to the body. Like the magic island

<sup>a</sup> Cupid was the god of love ; Anteros the god of mutual love. Gray has a beautiful imitation of an Italian sonnet by Buondelmonte.

Lusit amicitiae interdum velatus amictu,  
Et bene composita veste fefellit amor.  
Mox irae assumpsit cultus, faciemque minantem,  
Inque odium versus, versus et in lacrymas :  
Ludentem fuge, nec lacrymanti, aut crede furenti ;  
Idem est dissimili semper in ore Deus.

of Prospero, she is full of "sounds and sweet airs, giving delight." For Nature has granted her the power of producing every gradation of happiness; even though it may, at first view, seem foreign to her; as occasionally she paints animals<sup>a</sup> and landscapes in the body of an agate or a jasper. For my own part, happy eternally happy may she be,

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whose tongue  
Makes Welch as sweet, as ditties highly penn'd;  
Sung by a fair Queen, in summer's bower,  
With ravishing division to her lute<sup>a</sup>.

In the whirlwind of life, what so delightful to the imagination, as the bosom of love in the shade of retirement? For wisdom, severe and tasteless as some have represented her, luxuriates in the smile, that animates the cheek of affectionate innocence. Where purity of love prevails, how small to the heart are the greatest of vicissitudes! "If you repeat every word of the Alcoran," says the Persian Rosary, "and yet suffer yourself to be enslaved by love, you have not learnt your alphabet." When applied to illegitimate passion, where is the error? If applied to an honourable one, where is the truth? When Milton wrote, that love

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refines  
The thoughts, and heart enlarges<sup>b</sup>; hath its seat  
In reason, and is judicious; is the scale  
By which to heavenly love we may ascend;

was he young? Was he an enthusiast? Or was he, "on the great theatre of life, only a poet? His Comus, it is true, he had written in his youth: but when he wrote this, he had been a statesman for many years; and had written largely and successfully against Morus and Salmasius. Shall we class a thorn with an oak? A nettle with a fuchsia? A pebble with a diamond? A vermes with an ant? A dodo with an

<sup>a</sup> Henry IV., 1st part, act iii. sc. 1. See also Two Gent. Verona, act ii. sc. 5.

<sup>b</sup> Felices ter, et amplius  
Quos irrupta tenet copula.—HORACE.

eagle? Or a sloth with an antelope? Neither will we suffer the low, degraded, fulsome, passion of degenerated minds to breathe upon the flowers, that decorate a virtuous love!

Woman, even to the eye of an astronomer, is the most attractive constellation in the range of the universe. Hence the love of an excellent woman is the Paradise of delight. Disgusted with the cold and indigent realities of life, it penetrates, satisfies, and enchants the soul: imparting a grace, a lustre, and a satisfaction, to every mental quality. Nature seems to have completed her work, when, gliding amid the tranquil enjoyments of domestic life, the soul melts in the silence of its satisfaction, at the artless smiles, unobtrusive graces, and fascinating manners of a mother and her infants.

Women, like sealing-wax, are susceptible of every impression, with those they love. But, this love must not be gilded with tinsel; nor must it flame before it burns. Its best and most eloquent language is silence; which, from slow impulses, insinuates itself into the heart. Alloy, however, sometimes increases this passion, as copper increases the ductility of gold. For men and women love human beings better than angels. Love is lessened by a too lively consciousness of inferiority.

Sophocles having been asked, whether he still enjoyed the pleasure of love, replied, "I thank the gods, that I have escaped its wild and furious tyranny." Sophocles was either unsuccessful in his addresses, or as ignorant of its refinements, as were most of his countrymen. Theognis, on the other hand, assured his companions, that "he was the richest and happiest of men, who possessed a gentle and a virtuous wife." Love and aversion is not so much bodily, as it is mental, attraction and repulsion. The love of something is, in fact, necessary to the human heart. If a woman has no lover, she keeps a dog; and if a prisoner has no associate, like the Count de Lauzun, he forms a friendship with a spider.

Love, too, is the best of tutors. Raphael Mengs' picture

of Venus and Mercury teaching Cupid to read, (a copy from Corregio) struck me, therefore, as being defective. Love is the parent, not the child; the tutor, not the pupil. It is the god of benevolence, chastity, fortitude, discretion, fidelity, patience, piety, and veracity. And where love is not the parent of these, love is itself an illegitimate child. Love, too, is not an instigator to cruel deeds, and an incentive to military glory, as it has been represented: though desire is. But in a just cause it is active in attack, and still more vigorous in defence. The barbarians loved their wives better than the Greeks and Romans loved theirs; and Tacitus, Florus, Vopiscus, Olaus Magnus, and Saxo Grammaticus, give repeated instances of women, fighting by the side of their husbands, and obtaining victories.

“There are a thousand ways,” says Mons. Neckar, “in which we may express our hatred, our contempt, or our indignation: but only one mode of saying, ‘I love you,’ that can be believed:”—so curiously does the organ of speech embody the feelings of the heart. Bodily strength pays homage to beauty; but mental strength pays homage to love: for an union of these only can make the heart overflow with felicity. “Husband,” “father,” “wife,” “mother,” become the most sacred of appellations: and objects, if so dignified by affection, however deficient in beauty, seem as if they sprung from Gnidus, and were educated by the Graces.

Love, like this, endureth to the end of life: but the phantasm, which most men call love, is like the pith of plants; which, as the tree grows old, diminishes, and disappears. And here I cannot refrain from alluding to a beautiful series of coincidences, which occurred at Lanark, in Scotland, in the relative lives of William and Mary Douglas. They were born in the same hour, and brought into the world by the same midwife; they were baptized together, at the same font; married in the church of their native village; lived to the age of one hundred years without illness; died as they

were reposing in the same bed ; and were buried under the same font, at which they had been baptized.

Love is nearly allied to benevolence. Men have little need of frugality in the indulgence of satisfactions, arising out of the heart or of the mind. The deeper, and the oftener, they drink, the purer and more copiously will the fountain flow. In the amplitude of large cities there is peace and independence : social life being there divested, in a great measure, of impertinence, the soul may soar, or melt, at its discretion. A just method of reasoning, and a true standard of observation, in respect to mankind, are presented ; and though the mind is wrapt in wonder, when it contemplates scenes, in which Nature exhibits magnificent forms, and others, in which she seems to have abandoned the universe, the soul seems, like that of Elijah, to be more worthy of heaven, without first tasting of death, when it throws into the bosom of want the refinements of education ; when it elicits from the eyelid of distress the tear of delight ; and illumines the countenance of sorrow with the smile of satisfaction.

The clouds doe from our presence flye ;  
'Tis sunshine where we cast our eye ;  
Where'er we tread on earth below,  
A rose or lily up doth grow.—HAWKINS.

#### FRIENDSHIP.

IF the hunter delight in the society of the hunter ; if the idle and the dissipated derive an illegitimate satisfaction, when recalling to their mutual recollection the follies of their youth, and feel themselves entitled to the friendship of each other, because they have partaken of the same vicious indulgences ; with how much more pleasure shall polite and accomplished minds remember those persons who are, in any way, connected with scenes, which have administered to their happiness ! If such are their associations, in regard to casual acquaintances, how strongly must those recollections cement

the friendships, which have previously been awakened by mutual esteem ! By elevating the character of thought, and by giving a decided tone to all the finer sentiments of the heart, recollections of this nature confirm the affections of those whom we have the happiness to rank in the number of our friends :—friends not formed in courts, tried at banquets, nor cemented by slavish compliances ; but contracted with those with whose minds and feelings ours intimately harmonise ; and to whom we are united by similar habits, opinions, and reflections, and by the indulgence of mutual benevolence to all mankind.

*Æschylus*, in exhibiting the love of *Electra* for *Orestes*, paints, in a lively and affectionate manner, that species of friendship, which, of all others, is the most holy and the most enduring, *viz.* the friendship of brothers and sisters.

Thou dearest pledge of this imperial house,  
Pride of my soul ;—for my tongue must speak ;—  
The love my father shar'd, my mother shar'd,  
Is centred all in thee. Thou art my father,  
My mother, sister, my support, my glory,  
My only aid.

Friendship, which, next to love, is the most sacred of all moral bonds, and one of the most affecting of all moral obligations, has been a favourite theme in every age. Who is there so unlearned, as to be unacquainted with the excellent axioms of *Ecclesiasticus* ; *Cicero's* celebrated Treatise ; or, with *Horace's* consolatory Ode on the Death of *Quintilius* ? *Plutarch* esteems it an union of two bodies in one soul, or one soul in two bodies. *Aristotle* associated it with virtue ; *Pythagoras* called it an immortal union ; and even *Voltaire*, (of a warm head, but of a cold and calculating heart), said, that it multiplies our being. “ It has its origin in heaven,” says *Boethius* ; “ is a sacred felicity ; and ought not to be numbered with the gifts of fortune.” Such are the charms and advantages of friendship : and hence it arises, as a natural result,

that no one, who possesses a friend, can ever be truly indigent. For as the tourmalin absorbs and emits the electric fluid, in proportion to the increase or diminution of its own heat, so, those who are capable of a sentiment so exalted as that of friendship, glow with one love, feel but one interest, burn with one resentment, and participate the same enjoyments in a measure, commensurate with their taste, feeling, and virtue. As substances, which the magnet attracts,\* may be rendered magnetical themselves, so those friends, whose virtues have endeared them to us, impart so much of their qualities, that if we do not largely partake of their essence, we may yet immediately be recognised, as belonging to the same province, if not to the same village. So evergreens, engrafted on deciduous plants, cause the latter to retain their leaves; and pearls concrete, and take a tincture from the air they breathe.

Watching our interests with solicitude; assisting us with promptitude and diligence: advising us with sincerity, tempered with delicacy; and combating our prejudices with logic, rather than with rhetoric; a friend becomes the partner and the ornament of our lives! In our absence, protecting us from the shafts of others with prudential zeal; in our presence, he chides our follies, and condemns our vices, by giving credit to our virtues. Preserving all the dignity of discretion, and abounding in innocent compliances, he treats us with a studious and gratifying politeness. By dividing his enjoyments, he introduces us to new pleasures; and, participating in our afflictions, his consolations are medicines, and his bosom is a sanctuary.

Friendship has its origin, progress, and completion in virtue<sup>a</sup>; hence is it able to subsist only in the bosoms of good

\* *Denique in solis Christianis verum lumen amicitiae mirabiliter eluxit. \* \* \**  
*Cum enim amicitia à virtute nascatur, necesse est, ut vera atque perfecta amicitia in iis tantum sit, in quibus perfecta virtus insidet.—OSORIUS de Nobil. Christian. lib. ii. p. 406, ed. 1580.*



men:—Without it life is but a dull, uninteresting drama! In the present state of morals and of mankind, however, a friend is almost as difficult to find, as a quarry of porphyry. In our search, let us remember the fate of the unfortunate peasant, who, when drawing a mountain brook into his garden, in summer, forgot that he was introducing a friend, who, in winter, would inundate and destroy every flower and shrub in his little territory. Many are the friendships recorded in history;—As to the friendships of men in general!—where is the calm, the innocent heart, and temperate appetite, which, springing from a pure mind, bespeak a man, capable of esteeming misfortune the greatest of all claims for respect and veneration? The Romans adopted a significative motto for the escutcheon of friendship:—“*Near and far : summer and winter.*”—All friendships must begin in one virtue, and end in another:—respect and gratitude<sup>a</sup>.

## LIBERTY.

If a love of Nature give additional force to the lover and the friend, it is no less productive of that high spirit of liberty, and that ardent love of true glory<sup>b</sup>, which give such a decided impulse and dignity to the soul. For a love of the impressive and sublime, checking the more violent passions, subdue the natural arrogance of our nature, reduce ambition to humility, and place man and man upon a level with each other, by subduing the vanity of the proud, and exalting the hopes of the humble.

<sup>a</sup> “Gratitude,” said Massieu, the pupil of Sicard, “is the memory of the heart.” Milton’s idea (book iv.) has been adopted by Rochefoucault: perhaps both may be traced to a sentiment in Phalaris’ Epistles. xvii.

<sup>b</sup> *Gloria nihil est in rebus humanis pulchrius, nihil amabilius, nihil cum virtutis altitudine copulatius. Nam et a splendore virtutis excitata est, et excellenti pulchritudine ad amorem dignitatis allicit, et homines ingenio præstantes ad virtutis studium inflammat. Omnes enim, qui maximo ingenio præditi sunt, stimulis gloriæ concitati, res præclaras aggrediuntur. Tolle gloriæ cupiditatem, et omne studium virtutis extingues.*—OSORIUS de Gloria, p. 44. ed. 1580.

Of this opinion was Sir William Jones; who, bred in the school of Greece, and imbibing with his love of ancient literature the most elevated ideas of liberty, never permitted them to wither or decay! Hence it is, that those countries, remarkable for a combination of scenerial contrasts, have, at all times, made the greatest advances towards the cultivation of science and the arts; or, in their absence, have rendered themselves conspicuous for a detestation of despotism; for a strong and ardent desire of retaining their liberties, when in possession, and of recovering them, when lost. I need not call to your recollection, among other examples, those of Rome and early Greece; or of that lovely country, dear to all lovers of landscape, the seat of virtue, the abode of peace and content, and where the honest face of poverty was never seen to blush. Switzerland! thou art a country, that my heart does doat upon!

In that country was born the celebrated ALOYS REDING. This celebrated person learned the art of war in the service of the King of Spain. After some time, he became disgusted with that regime; retired to his native country, and devoted himself to science and agriculture. In this occupation he was engaged, when the French revolution electrified all Europe. The liberty of the Swiss was uncongenial to his taste; for it was a liberty rather in name than in substance. The change, that he desired, was an amelioration of the federal system; but he desired such amelioration to be effected by the Swiss themselves; not by the aid of French bayonets, or French counsels. Animated by these sentiments, he resumed the sword; and with a small force performed many splendid actions. But the armies of his enemies were too numerous, and treachery and cowardice diminished his numbers. At length the time arrived, which was to decide the issue of the contest. Certain death appeared to await the whole of the heroic band. On the sublime heights of Morgarten, Reding appeared at the head of his troops. Morgarten had been a theatre for

the performance of great actions ; and calling to mind the heroic achievements of ancient times, the brave general thus addressed his soldiers. “ Comrades and fellow-citizens ! The decisive moment is arrived. Surrounded by enemies, and deserted by our friends, it only remains to know, if we will courageously imitate the example, formerly set by our ancestors among these magnificent mountains ;—indeed, upon the spot, on which we now stand. An almost instant death awaits us. If any one fear it, let him retire : we will not reproach him : but let us not impose upon each other at this solemn hour. I would rather have an hundred men, firm and stedfast to their duty, than a large army, which by flight might occasion confusion, or by a precipitous retreat, immolate the brave men, who would still defend themselves. As to myself,—I promise not to abandon you, even in the greatest danger. Death and no retreat ! If you participate in my resolution, let two men come out of your ranks, and swear to me, in your name, that you will be faithful to your promises.” When the chieftain had finished his address, his soldiers, who had been leaning on their arms, and listening in reverential silence, instantly hailed its conclusion, with loud shouts, of “ We will never desert you ; ” “ we will never abandon you ; ” “ we will share your fate, whatever it may be ! ” Two men then moved out of each rank, as Reding had desired ; and, giving their hands to their chief, confirmed the oath their comrades had taken. This treaty of alliance between the chief and his soldiers was sworn in open day, and in one of the sublimest scenes in all Switzerland. A treaty, which, as Zschockke, the historian, observes, “ bears marks of patriarchal manners, worthy the simplicity of the golden age.” These brave men fought and bled with the resolution of heroes, and the enthusiasm of patriots ; but fate having, for a time, decreed the subjugation of their country, they fought therefore in vain.

As you are a friend to social order and to uniformity of

government, my Lelius, perhaps you may start at the now unfashionable name of liberty;—the mother of the arts, of science, and philosophy; the friend of virtue, and the surest guardian of a people's happiness. Where liberty languishes, happiness never fails to wither away. Like the best of Indian rubies, it requires no polish: glowing with its own fire, the brilliancy, it emits, is native in the quarry.

The revolution in a neighbouring state,—which resembled a beautiful symphony to a wretched concerto, and the crimes, perpetrated during which, not all the waters of the Loire, the Seine, or the Rhone, can ever wash from the historic page,—has weakened your national attachment to those greatest of all heaven's benefits, freedom of action and liberty of speech. You resemble the herb, called by the ancient naturalists, *Zaclon*; which being bruised and cast into wine, turned the wine into water, preserving the colour, but losing the strength and virtue of wine. But, my Lelius, Liberty, (the loss of which necessarily involves the ruin of the mind), is not to be despised, because few have any fixed regard for her. Nor is her character to be libelled, because vicious men, in all the wantonness of license, have formed so many schemes, and committed so many crimes, under the assumed privilege of her honourable name. How many an act of treachery has been perpetrated under the name of friendship: and how many a virtuous woman has fallen a sacrifice, at the fascinating shrine of love! In spite of all this, friendship is still the most exalted of the virtues; love is still the most delightful feeling of the heart: and since justice is the peculiar attribute of heaven, let liberty,—pure, unadulterated liberty,—be the idol of the good.

Nobly, justly, and honourably, was it observed by one of the Jewish rabbins, that were the sea ink, and the land parchment, the former would not be able to describe, nor the latter to comprise, all the praises of Liberty. It is the rich prerogative of man! The mother of every virtue, the truest

friend, and the best nurse of genius :—and so natural is it to the human breast, that it is almost as difficult to eradicate, as it is to convert a circle into a square.

Shout, hiss, and abhor *license*, my Lelius, as much as you will : there is not an honest man in the country, who will not echo her disgrace. She is a *harlot* : and the worst and most execrable of harlots ! But if you despise the character of a slanderer ; if you respect the honour of your sister, and the chastity of your wife ; if you would secure the uninterrupted possession of your property ; and if you regard the interests of your children, and the purity of your name : despising the caution of the worthless, and disdaining to shelter yourself under the despicable garment of neutrality, you will honour the character of Liberty in all times, and in all places, and claim its exercise, as an unalienable RIGHT. The mendicant, who begs from door to door, has as clear, and as indisputable a title to this inheritance, as the proudest aristocrat, that, in his admiration of tyranny, ever disgraced the honours of ancestry. Nature implanted the desire ; Nature prompts us to command the exercise : and may he, who seeks to deprive us of this invaluable inheritance, be the scorn and outcast of the world ! All other sins may be forgiven.—But the sin of ruining a whole people, for the sake of crawling, like a spider, on the mantle of an unworthy sovereign,—it is an offence, that should kneel for mercy, even a thousand years !

Dion Cassius expressly marks the comparative characters of despotism and anarchy. “The times are certainly bad,” says he, “when men are not permitted to do what they please :—but they are much worse, when they are permitted to do every thing they please.” The abuse of liberty produces anarchy, as naturally as despotism tends to the production of liberty. “We are content with alarms,” said an Afghaun to Mr. Elphinstone ; “we are content with discord ; but we will not be content with a tyrant.”

It was the opinion of Machiavel, that the froth and the

drege, as Voltaire distinguishes the upper and lower orders of society, contend only for the *name*; the middle classes for the *essence* of liberty. When therefore, my Lelius, you say that the people have no honest regard for liberty, you are mistaken; and much mistaken. For truly has Pliny remarked, —and in his panegyric on Trajan too,—that people never love their prince so much, but that they love liberty more.

In regard to the neutrality your friend Priscus recommends, let me remind you, that Solon declared every man vicious, who, in any civil dissension, should continue neuter<sup>a</sup>. Aulus Gellius affirms the penalty to have been no less than the banishment of the delinquent, and the confiscation of his effects<sup>b</sup>: and Cicero<sup>c</sup> once had the intention of proposing a law, that an offence of that kind should be esteemed capital. Hypocrites there are of liberty, who would stifle the occasional excesses of its more ignorant admirers, by imposing a nightmare upon all its sons; as the women of the Fox islands, to stifle the cries of their children, sometimes take them to the sea-shore, and hold them in the water till they are dead. Like the Legate of the sovereign pontiff, they become ambassadors of intrigue to palsy the liberty of action. But every country, that submits to be a land of slaves, deserves to be a land of ruin. Patriotism is that virtue, which “all generations call blessed:” and yet, would they wither it in the bud; and make it languish, as the human intellect withers and languishes, beneath the influence of a pestilence.

How sleep the brave, who sink to rest,  
By all their country's wishes blest!  
When Spring, with dewy fingers cold,  
Returns to deck their hallow'd mould;  
She there shall dress a sweeter sod,  
Than Fancy's feet have ever trod.

A few words shall now satisfy us. 1. It is incumbent on the people to show no little indulgence to princes, on two particular accounts. First,—because they are compelled to see

<sup>a</sup> Plut. in Vit. Solon.

<sup>b</sup> Aulus Gell. Not. Att. l. ii. c. 12.

<sup>c</sup> Epist. ad Attic. iii. 1.

through spectacles, formed of other person's eyes :—and secondly, because every prince, from Heliogabalus to John Lackland ; and thence to Napoleon of France ; has been almost suffocated with praise. 2. We ought to remember, that though most men, either in public or in private, can chaunt the glory of liberty ; it is not liberty for others, but liberty for themselves, that they so earnestly desire. Who could brawl more intemperately for liberty, than the Spartans ? And yet their conduct to their slaves was enough to bring a curse upon the whole peninsula of Greece !<sup>a</sup> In truth, most men are tyrants : and if all tyrants were kings, there would be nearly as many kings as subjects. And this was, doubtless, one of the reasons, why Napoleon hesitated so little in renewing the despotism of France. Knowing the appetites of men, perhaps a greater insult was never hazarded to a country, than when he converted his infancy of authority into a manhood of power, under the specious pretence of being the friend and father of freedom. Promising every thing, he finished in being the only free agent in all his dominions :

. Toto jam liber in orbe

Solus Cæsar erit.

What a solitude !—Placing, however, a sentinel over the tongue and the pen ; and proscribing liberty, as he had before affected to value it, like the wasp and the hornet, he lost his sting and strength together.

Let us now refer to two beautiful maxims. They are taught us by men of wisdom and authority : no poison, therefore, lurks concealed in their buds. 1. “ A prince is not born for himself ; but for his subjects. In elevating him, the people confide to him power and authority ; reserving for themselves, in exchange, his cares, time, and vigilance.” This political canon is laid down by a Catholic priest,—Massillon : and it derives no little authority from the source, whence it proceeds :

<sup>a</sup> May not this be applied, also, to the Southern States of North America ?  
Oh shame ! shame ! shame !

for Catholicism has been (hitherto) the prolific and affectionate parent of bigotry and despotism. As this canon has been universally acknowledged to be legitimate ; it, of necessity, follows, that the minister, who presumes to infringe upon the established liberties of a country, out of an insidious respect to royal authority, is nothing more, and nothing less, than a pander to his sovereign, and an enemy to his country. A minister should be deposed, upon the second bad symptom he exhibits. Nor ought he to be permitted to furnish a third : lest he finishes in imitating the example of the Marquis de Pombal ; during whose administration not less than 3970 persons died in the prisons of Portugal, without conviction of crime. During the continuance of the Spanish Inquisition, too, (from 1481 to 1820), 291,450 persons were sentenced to be imprisoned, and their properties confiscated : 17,690, to be burnt in effigy : and 32,382 to be burnt alive !

2. “ A man in a state of slavery,” says the first of poets, “ has lost the best half of himself.” What has been lost, a people have a right to recover : and the longer the time they defer, the more difficulty and danger will await the attempt. But in every contemplation of change, we must be essentially certain, that the benefit can be purchased *at no other price*. And in the attempt to gain what has been lost, men ought to be cautious, that they do not resemble the savage of Louisiana, who, desirous of fruit, “ cuts down the tree to come at it.”

But this is not sufficient. The ardour of liberty must be checked by a reverence of it. Excess of liberty is the worst species of despotism : for it creates a tyrant in every man we meet. We must neither seek it as a lover, as a warrior, nor with too much familiarity. We must seek it, as a son seeks a father he has lost ; calmly, manfully, vigorously ; and with a resolution, to be changed neither by power, circumstances, nor time.

There is, in the contemplation of change, one great gene-



ral fear, of which insidious ministers amply avail themselves : the fear, lest, in repairing the walls, the fabric should fall to the ground. This ought, assuredly, to be guarded against ; and with the utmost solicitude. But liberty is worth any price, and any hazard. Lord Kames says, and says justly, what Tacitus had said before him, “ that it is far better to have a government liable to storms, than to breathe the dead repose of despotism.” But such outrages have been committed in the name of liberty, that it has almost become necessary to invent some new word to give effect to its excellencies and beauties. Robespierre, odious and detestable as he assuredly was, is less to be abhorred for his ignorance and cruelty, than for the disgrace, which he brought upon the name of freedom. License being even a greater insult to liberty, than the Inquisition is to the science of legislation : both being, in fact, a terror and a persecution to all the faculties of the soul.

If, from the liberty of nations, we recur to the freedom of individuals, we may safely pronounce that man to be the most free, and consequently the most happy, who has learned to consider genius the only rightful claimant of prerogative, and virtue the only symbol of nobility : who, smiling at the caprice of fashion, disregarding the idle opinions of the weak, and despising the notions of the worldly, has formed his plan in temperate independence of common customs and of common society. Whose resources centre in himself : whose mind contains the riches of exalted precepts : and whose soul is superior to his fortune. Master, as it were, of his own destiny ; esteeming content the synonym of happiness, and bearing ever in his mind that noble axiom, which teaches, that the fewer are our wants, the greater are our pleasures, he despises the oppressor ; he ridicules the proud ; and pities the ignorance and folly of malevolence. Beholding Nature with a lover's eye, and reading in her sacred volume the transcript of the Deity, his mind to him is “ a kingdom :” And fixing his habitation, if possible, at the foot of a high mountain, surrounded

by all that is graceful or magnificent in Nature, he enjoys the sublimity of the scene with a tranquillity, which neither the smiles nor the frowns of fortune can exalt or depress.

Creation's heir ! the world, the world is his !

#### VALE OF LLANGOLLEN.

IF scenes, so common and simple, as shrubberies and gardens, have power to assist in strengthening the mind, much greater effect in weaning us from its follies and vices, may nobler scenes be supposed to produce. Colonna, accompanied by Blanche, one evening ascended a high mountain in the neighbourhood of Llangollen. The sun was shooting its evening rays along the vale, embellishing every thing they touched. It having rained all the morning, the freshness, with which spring had clad every object, gave additional impulse to all their feelings. Arrived at the summit, the scene became truly captivating : for Nature appeared to have drawn the veil from her bosom, and to glory in her charms. The season of early spring, which, in other countries, serves only to exhibit their poverty, displayed new beauties in this. Nature had thrown off her mantle of snow, and appeared to invite the beholder to take a last look of her beauties, ere she shaded the cottage with woodbine, or screened with leaves the fantastic arms of the oak. The clouds soon began to form over their heads, and a waving column lightly touched their hats. Around—was one continued range of mountains, with Dinas, rising above the river. Immediately below, lay a beautifully diversified vale, with the Dee,—Milton's " wizard stream,"—winding through the middle of it : while on the east side of the mountain, several villages appeared to rest in calm repose. This beautiful scene was soon converted into a sublime one. For the clouds assuming a more gloomy character, the tops of all the mountains around became totally

enveloped ; and the heads of Colonna and his companion were now and then encircled with a heavy vapour. A more perfect union of the beautiful and magnificent it were difficult to conceive. No object was discernible above : but below, how captivating ! Their feet were illumined by the sun, their heads, as it were, touching the clouds ! How often, when a boy, has Colonna reposed himself upon a bank, or under the shade of a thicket, and, watching the course of the clouds, has wished, that, like some demi-god of antiquity, he could sit upon their gilded columns, and gaze upon the scene below ! The wish was now, in a measure, gratified.

*Ingrediturque solo, et caput inter nubila condit.*

Above—all was gloomy and dark ; below, the sun from the west, still illumined the villages and spires, the cottages and woods, the pastures and fields, which lay scattered in every direction ; while the Dec, at intervals, swept, in many a graceful curve, along the bottom of the vale.

These objects, so variously blended, and so admirably contrasted with the sombre scene among them, called to the imagination the golden thoughts of Ariosto ; and inspired such a combination of feelings, that, for a time, they were absorbed in silent meditation. While they were indulging in this halcyon species of repose, the sounds of village bells, in honour of a recent marriage, were heard, floating on the breeze, from below. The sounds, softened by the distance, and coming from a region so far beneath, lulled them with a choral symphony, that excited the most delightful sensations. And such must ever be the effect on those, whose happiness has not been smothered beneath a load of splendid vacuities ; in whom society has not engendered an infinity of wants ; in whom ignorance has not awakened pride, arrogance, and vanity ; and in whom content has the power of lulling every fever of illegitimate desire.

## ARCHITECTURE IN LANDSCAPE.

SUCH are the scenes, which Nature exhibits, in a few favoured spots, to raise our wonder and exalt our gratitude:—Scenes which, in their power of giving delight, rank next to the observance of the great and illustrious actions of men. In common landscapes, however, Nature permits herself principally to be embellished by the art<sup>a</sup> and industry of man. Hence arise the impressions, which we derive from various kinds of buildings;—the house, the palace, and the cottage; mills, churches, forges, bridges, pillars, and temples; towers, castles, and abbeys. But even those objects become more endeared to the eye of taste, when Nature has, in a measure, made them her own, by covering them with moss, lichens, vines, or ivy. Thus Art and Nature, which are so necessary in the formation of a true poet, extend their union of effect to architecture and landscape, by imparting a mutual grace and harmony to both.

The species of ARCHITECTURE, most gratifying to the lover of the picturesque, are the Roman, and the Gothic: and few, gifted with genius or imagination, would prefer the light and elegant erections of Greece, seated in a vale, or rising on a knoll, to those proud and noble specimens of Gothic and Roman grandeur, frowning upon mountains, or embattled among woods, as they are exhibited in the awful ruins of towers and monasteries, abbeys and castles. The grace and majesty of the IONIC; the simplicity of the TUSCAN; the magnificence of the CORINTHIAN; the solemnity of the DORIC; and the profuseness of the COMPOSITE; well suited, as they are, to buildings in shrubberies, in parks, and to public erections, in the neighbourhood of large cities, are, for the most part,

<sup>a</sup> *Si la vue de la rivière embellit le château, il faut avouer que la vue du château, qui s'élève presque à demi-côté, embellit beaucoup le bord de la rivière.—*

entirely out of character, when observed amid the wild and more untameable scenes of Nature. There the rudeness of the BRITISH ; the greatness of the ROMAN ; the circular tower of the SAXON ; and the pointed arch of the ANGLO-NORMAN styles, assimilate, in a far greater degree, with the bold and romantic features of the surrounding scenery ; and carry us back to those tumultuous times, in which the tower and long winding passage were equally useful, as securities against the humble banditti of the forest, as from the titled ruffian of a neighbouring castle.

But of all the degrees of modern architecture, most grateful to the lover of the more placid style of landscape, and to the philosophic and elegant mind, the cottage<sup>a</sup> has the most attractive claim. One of those delightful little mansions, situated on the borders of a lake or near the sea shore, over which mountains rear themselves into vast natural amphitheatres ; a small garden, with a clear stream winding through it ; a library of all that is useful in art and science, or elegant and just in poetry and philosophy ; a friend, whom we esteem, and a woman whom we love ; who would exchange for the Escorial, or St. Cloud, the palace of the Grand Seigneur, or even the Castle of Windsor itself ?

#### THE BEAUTIFUL, THE HARMONIC, AND THE MAGNIFICENT.

As all that is captivating in scenery may be reduced to three orders ;—the *beautiful*, the *picturesque*, and the *sublime* : so may beauty of form and countenance be divided into the three orders of the *graceful*, the *harmonic*, and the *magnificent*. The *magnificent* applies to the indication of mind and manner in man : the *graceful* to softness, delicacy, and benevolence in woman : the *harmonic* consists in that exquisite indication of

<sup>a</sup> How beautiful must have been the cottages of Greece ! “ The Grecians,” says Le Roy (from Vitruvius), “ disposed their cottages with so much taste and wisdom, that they preserved the form of them, even in their most magnificent buildings.”—*Diverse Maniere d'adornare i Cammini*. Roma, 1769, p. 30.

every shade of feeling, and in that union of the graceful and magnificent in both, which as it is the most uncommon, is more captivating than either.

Admiration of beauty, whether in bodies, morals, or in scenery, may be denominated intuitive : hence Plato called beauty *Nature's masterpiece* ; and believed that the pleasure, arising from it, was the result of a remembrance of visions, enjoyed in a former state of existence. Theophrastus called it *a silent fraud* ; and Carneades, *a silent rhetoric*. "It is a quality," says Xenophon, "upon which Nature has affixed the stamp of royalty ; and the reason it has been so much admired in every age, is, because our souls are essences from the very source of beauty, harmony, and perfection."

Aristotle defines beauty "order in grandeur ;" order involving symmetry ; and grandeur uniting simplicity and majesty. Father André defined it, "variety reduced to unity by symmetry and harmony." One description of theorists, however, maintain, that beauty is nothing but illusion ; having no more positive existence, than colour. As well may we assert, that the nerves are conductors of electric fluids ; that all matter is representative ; or that all virtue is illusive ; as to doubt the existence of beauty and deformity. Beauty, "bear witness earth and heaven !" by being the result of association<sup>a</sup>, is not the less positive on that account. For every object, which

<sup>a</sup> In association we may trace the *Linda* of the Spaniard ; the *Buona Roba* of the Italian ; and the *je ne sais quoi* of the French. Were it otherwise, beauty never could be understood ; for in Africa a black complexion is indispensable ; the Arabs of the desert esteem large dark eyes ; the Chinese and Peruvians, small eyes and small feet ; the Ladrones, black teeth and white hair ; the Turks, red hair, dark eyelashes, and rose-coloured nails : while the Greenlanders paint their faces blue, and not unfrequently blue and yellow. The Moors of Senegal regard beauty and corpulence as synonymous terms ; the Indians of Louisiana depress the foreheads of infants to make them more comely ; in many parts of the East a large head is esteemed a great beauty ; the Japanese admire "golden" hair ; and the Javanese a "golden" complexion : and a Circassian, to be exquisitely beautiful to a Persian, must have a small nose and mouth, white teeth, dark hair, large black antelope eyes, and a delicate figure.

awakens pleasure in the mind, is beautiful ; since it possesses some internal or external quality, which produces the sensation of pleasure. Whatever excites agreeable emotion, therefore, possesses ~~some~~ intrinsic quality of beauty. Hence the term beauty may be applied to every thing, which gives serenity or pleasure to the mind ; from a woman to a problem ; from a planet to a flower. Hence arises the intimate connexion between beauty and virtue ; “ no falsehood<sup>6</sup> can dwell in the soul of the lovely,” says the Celtic proverb ; and as nothing produces so many agreeable emotions, as the practice of virtue, whatever is virtuous, or conducive thereto, is really and essentially as beautiful as a carnation always in bloom, or the group of angels in the Assumption of Guido.

In the true spirit of this doctrine, Wieland, the celebrated German poet,—who was so fond of solitude, that he used, as he confesses in a letter to a friend, to spend whole days and summer nights in his garden, feeling and describing the beauties of Nature,—has written a dialogue, conceived in the manner, and executed with much of the sweetness and delicacy of Plato. He imagines Socrates to surprise Timoclea, a captivating Athenian virgin, at her toilet ; dressed for a solemn festival in honour of Diana ; attired in all the beauty of Nature and in all the luxuriance of art. His surprising her, in this manner, gave rise to a dialogue, in which the subject of real and apparent beauty is philosophically discussed. The arguments are summed up by Timoclea, at the end of the discourse ; in which she declares herself a convert to that fine moral doctrine, which teaches, that nothing is beautiful, which is not good : and nothing good, but what<sup>6</sup> is, at the same time, intrinsically beautiful. This union of virtue, happiness, and beauty, is in strict conformity to the doctrines of the ancient Platonists, and the evidence of experience. For, as affinity acts upon bodies in contact, and gravitation upon bodies at immeasurable distances, so virtue, partaking of the nature of both, has the power of combining all minds, rightly disposed,

of whatever country, and at whatever distance, in the persuasion, that beauty and virtue are one ; and that, from their union, in this world or the next, must proceed a long and lasting happiness. Constituting at once the column, pedestal, and capital to each other, they form, as it were, that Doric column, which Palladio writes of ; which, being neither Grecian, Roman, Gothic, nor Italian, is far more beautiful than either ; and charms and fascinates wherever it is seen.

The dissertation of Maximus Tyrius<sup>a</sup>, in which the doctrine of the Platonists, on this subject, is so fully explained, has most of the essential qualities of a poem. Well might Casaubon<sup>b</sup> call that accomplished writer “ *Mellitissimus Platoniorum !* ” The pleasure, which is derived from scenery, we may trace, in some way or other, to something, which has an immediate or collateral reference to humanity. The conclusions of Alison, therefore, are perfectly just. For, unless the imagination be excited, the emotions of beauty and sublimity are unfelt. Hence, whatever increases the powers of that faculty, increases those emotions, in like proportion : and no objects or qualities being felt, either as beautiful or sublime, but such as are productive of some simple emotion, no composition of objects, or qualities, produce emotions of taste, in which that unity is not preserved.

It is association, then, which produces that intimate connexion, which subsists between the beauties of Nature and the beauty of sensation. Every scene, to be perfectly beautiful in the eye of man, must, in consequence, possess something which refers to humanity. Either horses, sheep, or oxen ; either cottages, churches, or ruins ; or something that has reference to ourselves, as sentient beings, must meet the eye or the ear in some part or other of the scene, or the whole is incomplete. The Mississippi would have less interest for the traveller, were not the warblings of the red-bird heard upon

<sup>a</sup> Diss. ix. ; also Seneca de Benef. v. 1, 2 ; Lucret. lib. iii. ; Cic. de Off. lib. iii. c. 3.

<sup>b</sup> Misc. Observ. lib. i. c. 20.



its banks ; and the solitudes of Valdarno would be far less affecting in their character, were there not echoes of matin and vesper chaunts from the monastery of Vallombrosa.

Every one feels how much even the most magnificent view acquires, if a shepherd is seen, tending his flocks, among the precipices : a fisherman hanging his nets on the side of a rock ; a student reclining under a ruined arch ; a woodman returning by the light of the moon ; or if a hunter, weary of bounding among the crags, should

——— throw him on the ridgy steep  
Of some loose hanging rock to sleep.

It is, nevertheless, true, that, as every landscape should be observed from its proper point, so every sound must be heard in its proper place. Who is not displeased with the horn of the huntsman, if sounded in a garden ? And who can listen to the bleating of sheep, confined in a house ; or to the lowing of cattle near the windows of a drawing-room ? And yet how agreeable are our sensations, when lambs bleat upon the mountains ; when cows low among the meadows ; and when the huntsman's bugle echoes through the forest !

Hence, all our more celebrated masters in the art of painting, never fail to animate their pictures with living objects ; in unison with the scenes, they respectively exhibit. How comparatively unmoving were the creations of Salvator Rosa, without his groups of banditti ! and how far less interesting were the rocks, valleys, and woods of the romantic Claude, were we to expunge his shepherds, his flocks, and his ruins ! The poets seldom neglect to embellish their subjects in a similar manner\*. Full of those allusions and associations is the poem of Grongar Hill.

Grongar !—The imagination immediately transports us thither. This celebrated eminence, my Lelius, is situated in

\* A neglect of this is one cause why De Lille's poem of *Les Jardins* excites so little interest.

the most picturesque part of the vale of Towy. No place do I remember, in which the combinations of water, wood, mountain and ruin, assume so agreeable a variety :—sacred have been the moments, I have passed, on that enchanting spot !

Grongar ! in whose mossy cells,  
Sweetly musing, Quiet dwells :  
Grongar ! in whose silent shade,  
For the modest Muses made :  
So oft I have, at evening still,  
At the fountain of a rill,  
Sat upon a flowery bed,  
With my hand beneath my head ;  
While strayed my eyes o'er Towy's flood,  
Over hill and over wood ;  
From house to house, from hill to hill,  
Till Contemplation had her fill.

#### SOLITUDE.

IN scenes, like those of Grongar, tranquillity loves to repose ; and solitude, beloved by the good, and sought as a refuge by the great, most delights to linger. “ Delicacy and distinction,” says Sir William Temple, “ make a man solitary.” By a love of solitude, however, far am I from alluding to that misanthropic dislike of society, which impels man to forsake his fellow, in order to indulge a selfish and indignant passion. A desire of solitude of that nature is seldom engendered by a contemplation of Nature ; which impels only to that description of retirement, the charms of which we may whisper to a friend :—an idea, realized in a picture of Solitude, painted by Gaspar Poussin, in the collection of his Majesty : illustrated by Balzac\* ; and alluded to by Cowpor.

I praise the Frenchman ; his remark was shrewd,  
“ How sweet, how passing sweet, is solitude ! ”  
But grant me still a friend in my retreat,  
Whom I may whisper, “ solitude is sweet.”

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\* *La solitude est véritablement une belle chose ; mais il y auroit plaisir d'avoir un ami fuit comme vous, à qui on pût dire quelquefois, que c'est une belle*

An affectionate friend does, indeed, illumine with a serene lustre that engaging society of solitude, which, in a world like this, a cultivated mind frequently finds only in the sanctuary of its own bosom: when books are its friends, and the birds are its companions.

In retirement, statesmen recruit their mental strength, like Achilles stringing his bow; an eagle sharpening his talons; or an elephant whetting his tusks. In retirement, the man of learning or genius strips himself of all ornament; his thoughts become concentrated, and his desires moderated. To those devoted to worldly, or to scientific pursuits, it gives that temperate rest, so necessary to recruit the weary organs of activity:—It affords the leisure to arrange the materials of thought; to mature the labours of art; and to polish the works of genius. It relieves the mind from the frivolities of life; and lessens its anxieties, as much as every improvement in mechanics diminishes the value of bodily strength.

To a life of solitude has been objected a destitution of employment: and if the accusation were just, the censure were severe. For without occupation, the mind becomes listless; it preys upon itself; and we should be in danger of becoming melancholy, even to weariness of life. In nothing, therefore, does Pliny err more, than when he says, that there are only two things, by which we ought to be actuated: “a love of immortal fame; or continual inactivity.” But let no one be

*chose.*—LET. CHOIS. *liv. ii. v. 24.* La Bruyère has a similar sentiment:—*La solitude est certainement une belle chose; mais il y a plaisir d'avoir quelqu'un qui sache répondre—à qui on puisse dire de tems en tems que la solitude est une belle chose.*—LA BRUYÈRE. De Lille, too, in the first canto of his *Homme des Champs*. Also La Fontaine:—

Ma sœur, lui dit Progné, comment vous portez-vous !  
Voici tantôt mille ans que l'on ne vous a vue.  
Ne quitterez-vous point ce séjour solitaire ?  
Ah ! reprit Philomèle, en est-il de plus doux ?  
Le désert est-il fait pour des talens si beaux ?

Solitude is well treated of in *Vita Solitaria*; and a contempt of the world in *De Contemptu Mundi*.

actuated by the opinion of Pliny, in this important particular. Idleness quickens the approach of disease and want; as naturally as the advance of astronomy accelerated the fall of astrology. Where idleness prevails, vice prevails; and where vice is long tolerated, crime walks with gigantic stride over all the land. To live without labour is destructive to the body; to be indolent is fatal to the mind; and both are destined to be the operative causes of each other's misery.

The listless torments of indolence are well described by Seneca, in his fine Treatise on the Tranquillity of the Mind; and even Pliny himself, in another part of his works, observing that the mental faculties are raised and enlarged by the activity of the body, exemplifies his argument, by drawing an excellent picture of an old senator, retiring into the country, and guarding himself from lassitude by continual occupation,

O Solitude !—romantic maid—  
 Whether by nodding towers you tread,  
 Or haunt the desert's trackless gloom,  
 Or hover o'er the yawning tomb,  
 Or climb the Andes' clifted side,  
 Or by the Nile's coy source abide ;  
 Or, starting from your half-year's sleep,  
 From Hecla view the thawing deep,  
 Or, at the purple dawn of day,  
 Tadmor's marble wastes survey ;  
 You, Recluse, again I woo,  
 And again your steps pursue.—GRAINGER.

Thus sings the poet ! But the man of the world—Oh !—he will tell you that the poet dreams. “ Solitude,” he exclaims, “ is nothing better than a dreary waste, for idleness to linger in.” And does retirement indeed offer no objects to engage our attention ? Does it not, on the other hand, present a succession of amusements and pleasures, ever changing and ever varied ? Can he want exercise, who has a garden ! Can he want mental recreation, who has a library ? Can he be destitute of objects to engage his research, who has the volume of Nature always unfolded before him ? On the contrary, so

varied and so delightful are all these, that a votary to temperate solitude may triumphantly enquire, whether there is not a pleasure and a consolation in it, than which nothing can be more delightful;—since they fade with no season. Is there a melancholy, which they do not soothe, or a sorrow, they do not relieve? — Yes, my dear Lelius, retirement and a love of letters have charms to recommend them, far more transcendent than the vapid nonsense of a harsh, ignorant, and intemperate world.—Quit it therefore!—As to myself!—though I am aware, that the occasional contrast of real life is necessary to give us a *goût* for the more substantial enjoyments of a retired one; knowing that the world has little of satisfaction, and still less of stability, unless I enjoy the opportunity of mixing in a society, that is suited to me, far better is it for my happiness to live alone! —Solitude is frequently “best society;” let me, then, enjoy my books, my garden, my wife, and my children, in a quiet corner, in the environs of a large city; and let me have the honour of being classed with that enviable order of men,

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whom the world  
Call idle;—but who, justly, in return,  
Esteems that busy world an idler too.

“Nature,” says Cicero, “abhors solitude;” and many an ingenious argument has been adduced to prove, that a lover of solitude is a being, totally divested of the common sympathies of humanity. Among my papers, however, I find a remarkable account of a *solitaire*, that goes far towards invalidating this opinion. It is a verbal abridgment of a paper, published in a periodical work, about the year 1781. The name of this solitary was ANGUS ROY FLETCHER, who lived all his life in a farm at Glenorchy. He obtained his livelihood principally by fishing and hunting. His dog was his sole attendant; his gun and dirk his constant companions. At a distance from social life, his residence was in the wildest and most inaccessible parts of the lofty mountains, which separate the country

of Glenorchy from that of Rannoch. In the midst of these wilds he built his hut, and passed the spring, the summer, the autumn, and the principal part of the winter. He possessed a few goats, which browsed among the cliffs. These were his sole property; and he desired no more. While his goats grazed among the rocks and heaths, he ranged the hills and the banks of rivulets, in quest of game and fish. In the evening he returned to his goats and led them to his solitary hut. There he milked them with his own hands; and after taking his supper of the game or fish he had caught, and which he dressed after his own manner, he laid himself down in the midst of his dogs and his goats. He desired to associate with neither men nor women; but if a casual stranger approached his hut, he was generous and open, hospitable and charitable, even to his last morsel. Whatever he possessed he cheerfully bestowed upon his guest; at a time, too, when he knew not where to procure the next meal for himself.

When the severity of the winter obliged him to descend to the village, he entered with evident reluctance into society; where no one thought as he did; and where no one lived or acted after his manner. To relieve himself from all intercourse with his species, as much as possible, he went every morning before the dawn of day in search of game; and never returned till night, when he crept to bed without seeing any one. With all this, he dressed after the manner of a finished coxcomb! His belt, bonnet and dirk, fitted him with a wild and affected elegance; his hair, which was naturally thick, was tied with a silken and variegated cord; his look was lofty, his gait stately, his spirit to a degree haughty and high-minded: and were he starving for want, he would have asked no one for the slightest morsel of food! He was truly the solitary man: and yet was he hospitable, charitable, and humane.

General Boon seems to have had an ardent love of deep seclusion. He was principally instrumental in the first settle-

ment of Kentucky ; and preferred the wildest solitudes to reside in. The country, in which he had fixed himself, however, having become gradually peopled, he retired beyond the Missouri. Population soon began even there : and at the age of seventy he removed two hundred miles beyond the abode of civilised man.

About the year 1814, a strange person was occasionally seen in Walston fields, about three miles from Carnwath, in the county of Lanark. He appeared with great emaciation of figure and countenance ; and from his dress and general appearance seemed to have seen better days. He avoided all intercourse : was never seen in the day : and only occasionally early in the mornings. The peasantry were not a little surprised and even alarmed at such a circumstance : and at length watched him : when it was discovered that he had taken up his residence in a small cave, formed by Nature in a large hill in the neighbourhood. The curiosity of the country was increased by this circumstance : but no one dared to enter his habitation : and after a time he ceased to be talked of.

At length, on the 11th of April 1820, as a shepherd passed near the cave, he heard a deep groan : and upon advancing nearer he discovered him lying near the mouth of the cave, in the last agonies of death. The shepherd ran to the nearest house to procure assistance ; and returning to the spot found that the unfortunate man had breathed his last, during his absence. On entering the cave, some heath was observed in a corner, arrayed in the form of a bed ; some straw, from which, it was evident from the chaff, he had extracted corn ; also some raw potatoes and turnips. A small leathern parcel laid on the floor, which upon investigation was found to contain several letters, so defaced, that only one of them was in the smallest degree legible. It was kept with two one pound notes, and wrapped up with great care ; but it had neither date, signature, nor direction. Of this letter the following is a literal copy :—

*“ Amice, conscientia nostrorum factorum pectus meum deturbat : — Vivere non possum ; Mori non audeo — Insanus sum. — Si insurare meo mortem mihi non consciscam, certe factum nostrum vulgabor, igitur si tibi vita dulcis sit — fuge, et ne mecum peris. — Vale, si adhuc possis esse beatus, sis beatus — iterum vale, longe vale.”*

Had this unfortunate being remained in society, his mind had, doubtless, recovered its tone, compass and authority.

Man, animated by the common impulses of his nature, can enjoy nothing to effect alone. Some one must lean upon his arm ; listen to his observations ; point out secret beauties ; and become, as it were, a partner in his feelings, or his impressions are comparatively dull and spiritless. Pleasures are increased in proportion as they are participated ; as roses, inoculated with roses, grow double by the process. Were it to shower down gold, we should scarcely welcome the gift, had we no friend to congratulate us on our good fortune. All the colours and forms of the natural world would fade before our sight ; and every gratification pall upon our senses. How beautifully is this triumph of social feeling depicted in that passage of the *Paradise Lost*, where Eve addresses Adam, in language, worthy, not only of the golden age, but of Paradise itself !

But neither breath of morn, when she ascends  
With charm of earliest birds ; nor rising sun  
On this delightful land ; nor herb, fruit, flower,  
Glistering with dew ; nor fragrance after showers ;  
Nor grateful evening mild ; nor silent Night,  
With this her solemn bird ; nor walk by moon,  
Nor glistering star-light, without thee is sweet.

Antisthenes, in reply to one of his scholars, who had inquired what philosophy had taught him, replied, “ the art of living by myself.” Retirement, my Lelius, does indeed enable us to derive happiness from ourselves, in the same manner as the sun, shining from its own centre, is indebted to no other globe for its splendour or its heat. “ Happiness,” said Spero Speroni to Francis Duke of Rovero, “ is not to be measured by



duration ; but by quality." Beholding systems, unbeheld by common eyes ; preferring his own society to that of the weak, the ignorant, and the worthless ; and thereby living in a world of his own creating, the lettered recluse (to whom a well-furnished library is " a dukedom large enough"), indifferent even to the report of fame, " that last infirmity of noble minds !" becomes almost invincible : for the world to him is a prison, and solitude a paradise.

To sit on rocks, to muse o'er flood and fell,  
 To slowly trace the forest's shady scene,  
 Where things, that own not man's dominion, dwell,  
 And mortal foot hath ne'er or rarely been ;  
 To climb the trackless mountain all unseen,  
 With the wild flock, that never needs a fold ;  
 Alone o'er steep and foaming falls to lean ;  
 THIS IS NOT SOLITUDE. —

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But 'midst the crowd, the hum, the shock of men,  
 To hear, to see, to feel, and to possess,  
 And roam along, the world's tir'd denizen,  
 With none to bless us, none whom we can bless ;  
 THIS IS TO BE ALONE : THIS, THIS IS SOLITUDE !—BYRON.

Such, also, were the sentiments of Epictetus : but solitude, with all its advantages, is only beneficial to the wise and the good ; since schemes of rapine may be there engendered, as well as plans of beneficence. If Numa retired to one of the deepest recesses of Etruria, to digest his code of jurisprudence ; Mahomet, in the silence and solitude of Mount Hara, shunning all intercourse with men, first formed the conception of deluding the manners and imaginations, of mankind.

To men of weak and unenlightened minds, too, retirement is productive of fatal results. That is,—to men, who, like the pholas, have a body in proportion to their house ; and whose minds have no power to stretch beyond the limit of their shells. To them retirement is but another name for obscurity : a condition, mortifying to those, who have never acquainted themselves with the world ; and grateful only to

that rare order of men, who have early perceived how little substantial happiness that world is capable of affording. But to certain classes of mankind, nothing is so galling to their vanity, as the compelled necessity of remaining in obscurity ! To beings of this inferior order, the bare idea of being undistinguished is the *ne plus ultra* of mortification. Rather than be unknown, they would celebrate their own deficiencies ; and rather than exercise no authority, they would tyrannize over —villagers ! As St. Bernard said of the Romans, “ they are jealous of their neighbours ; they love nobody ; and nobody loves them.” The natural cause of all this is ignorance ; as the natural result is personal vanity, and that most offensive of all mental scrophulas,—family conceit. Hence it arises, that though nothing is more beautiful to the imagination than the idea of genius sheltering itself in retirement ; so nothing is more offensively ridiculous, than the pompous dulness, and the awkward consequence, of a *vain* country gentleman.

Abject to his superiors, in the same proportion that he is tyrannous to his inferiors ; incapable of forming combinations of elegance or use : he hears, feels, sees, and tastes by one erroneous standard. Laboriously engaged in idleness, and totally unconscious of the nobility and capacities of his nature ; forgetting that pride confers no dignity ; and that vanity engenders nothing but contempt ; as unconscious of his folly, as he is ignorant of algebra ; he frets throughout a long and useless life, to the open or secret ridicule of a whole neighbourhood. Possessing the external form of man, the feeling of a vegetable, and the intellect of a caterpillar, he slides into eternity, as he crept into existence, and is forgotten on the morrow.

Ye wear a lion's hide ;—Doff it, for shame ;  
And hang a calf's skin on those recreant limbs.

How many creatures of this description, my Lelius, are observed, residing among scenes, more captivating to the imagination, than all the creations of Titian, Salvator Rosa,

or of Claude ! Scenes, so fortunately neglected by the hand of ornament, which create a mental blush for the folly and depravity of mankind ; which disrobe every ingenious mind of all its natural vanity ; and in which, if we remember the fanciful distinctions of polemics, and the obtuse arrogance of verbal theology, we do so with feelings of impatience and disgust. And yet,—though residing in such scenes as these, as well might we attempt to reconcile the writings of Aristotle with the doctrines of the Scriptures, after the example of Trapæzund, Scholarius, and Eugenius, bishop of Ephesus ; as well might we endeavour to prove, with Marciilius Ficinus, that Plato acknowledged the mystery of the Trinity ; and equally futile would be our attempt to unite the geological systems of Whiston and Burnet, Buffon, Kircher, and Le Luc, as to infuse into the minds of such recluses as these, that a knowledge of Nature is capable of administering to their pleasures or their virtues ! Nature speaks to them in a foreign language. Would you turn these zoophytes from their vanity and ignorance ? Turn a wasp from its instinct. If their follies were proclaimed among mountains, ocho would disdain to repeat them ! No lessons of wisdom could ever teach them to be wise ; no satirist could taunt them out of their conceit ; nor could all the splendid examples of greatness ever raise them from the dust, on which they are delighted to crawl.

Once travelling through \*\*\*\*\*shire, I called upon a gentleman, residing near one of the finest waterfalls in that country. As time was of some value, I could only partake of a slight repast, which my host prolonged by giving a history of the progress he had lately made in draining some meadows. An opportunity at length occurring, I ventured to hint, that I should wish to be directed to the waterfall. “ Oh ! the waterfall ! ah ! true—there is a waterfall ;—but, my dear Sir, it is almost at the bottom of the valley ; surely you would not attempt to go there among the long grass and briars. Never mind

the waterfall ! take a walk with me, and I will show you something that is really worth seeing ; and where you will be in no danger of falling over a precipice." With that he led me into his—garden ! " There," said he, " there is a garden I planted and gravelled myself. There you *may rove* about as much as you please." " But, Sir, I have travelled several miles to see the waterfall ; and unless"——" Oh !——the waterfall !—any body can see the waterfall ! The commonest fellow in the country can do that ; but" (pausing with all the solemnity of dignified anger), " I do assure you, Sir, very few can have an opportunity of seeing my garden !"

The imagination can select few objects, on which it more delights to repose, than the retirement of a man of talents and integrity from the vortex of public life. Surrounded by objects of the vast creation ;

All the distant din, the world can keep,  
Rolls o'er his grotto, and but soothes his sleep.

Such was the retirement of Scipio<sup>a</sup>; when, rich in an approving conscience, he retired from the malicious persecution of his enemies, to philosophic ease and independence, at his villa of Liternum. There, charmed with the diversity of its landscapes, in a frequent perusal of Xenophon, and in the conversation of Terence, Lelius, and Lucilius, he cultivated his farm, and enjoyed an evening of life, truly enviable for its tranquillity, innocence, and glory. There it was, he outlived all his injuries, and all the calumnies, that had been propagated against him. There

——— Sick of glory, faction, power, and pride,  
Beneath his woods the happy chief repos'd,  
And life's great scene in quiet virtue closed.

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<sup>a</sup> Maximus in magno Scipio notissimus orbe.

PETRARCA, *Africa de Bello Punico*, iii.

## CALUMNIATORS OF THE GREAT AND GOOD.

AND here, my Lelius, perhaps, you will excuse me for observing, that calumny, that scourge of Scipio, and indeed of all public and private life, is the natural result of permitting slanderers to escape the odium of a public exposition. Society, indeed, is, generally speaking, little better than a wasp's nest. Hunting for failings and deficiencies with more malice than integrity, if it rake not up the ashes of those beyond their reach, in all the exercise of a refined charity, it frequently heaps the crimes and the meannesses of the dead on the innocent heads of the living; to atone for which, it presents to those, whom it has injured, professions, flatteries, and external exhibitions of subdued demeanour.

Such is a true picture of modern society, in country places: A general ignorance of merit; and a general envy, where it is known to exist. "We ought not, however, to despair," says a celebrated French philosopher, "at the afflicting discoveries, we often make in acquiring a knowledge of mankind. It is necessary, in order to know them, to triumph over the displeasure they create; as an anatomist triumphs over nature, its organs and singularities, that he may acquire skill in his profession." Envy is the parent of lies. It is also the most ignorant of all the passions.

For could we mental sufferings read,  
 Inscribed with truth upon each brow,  
 With pity then our hearts would bleed,  
 For those whom most we envy now<sup>a</sup>.

What an admirable picture has Lucian exhibited of a painting, executed by Apelles! CALUMNY is invited by CREDULITY, who is represented with large ears, and wandering eyes. Behind him stand SUSPICION and IGNORANCE. CALUMNY approaches, holding in her left hand a lighted torch; while,

<sup>a</sup> Se a ciascum l' interno affanno, &c.—*Metastasio*.

with her right, she drags, with the most determined vehemence, a young man, who supplicates heaven, with distracted voice and up-lifted hands. She is convulsed with passion. On one side moves CONSPIRACY ; on the other FRAUD : REPENTANCE walks behind with a melancholy aspect, and a tattered robe ; looking occasionally at TRUTH, who follows, meditating on the cruelty of the scene before her.

Every part of society, however, is not thus constituted : since in every theatre, however large, or however small, there exist a few, who perceive the malice, and despise the meanness of the rest. They live like Daniel in the Lions' den ! Truth and justice are their companions ; and, speaking by a figure,

Wheresoe'er their footsteps turn,  
Rubies blush, and diamonds burn \*.

But even good men have frequently a difficulty, and have always a discretion allowed, in acknowledging merit. Merit is modest ; and is not only difficult to be recognised ; but is frequently a conspirator against her own splendour. She is seen, also, mostly at a disadvantage : either too nearly, or too remotely. Grandeur could not be observed in the noble arch of Trajan over the Danube, if the spectator stood immediately under the buttresses : neither can we form any adequate idea of St. Paul's, or St. Peter's, if we approach too near those magnificent buildings. The analogy applies. Great men cannot be seen to advantage, if they are too closely approached. Men of a common stamp, however, cannot be seen at all, unless they are directly under our eyes : and then, indeed, they are frequently visible enough !

Were Envy to be personified, and had I the powers of a Caracchi or an Angelo, I should exhibit him with looks awry ; cheeks pale ; lips hanging ; nose sneering ; eyebrows knit : chewing hemlock, and drinking gall :—Mourning at another's victory, and shedding tears of rapture at a defeat ;

\* Sargent's Mine.

dancing at a death; writhing with agony at a feast; and creeping on his knees, belly, and bosom, to the celebration of a marriage. Had Dante the power of punishing such an object, he would have condemned him to a torture<sup>a</sup>, even more acute than theirs, who join ingratitude to treason:—for an envious man would often commit a murder, if he dared. Before and behind, and on each side of him, marches a pestilential column of pride, ignorance, and malice. The furies light him to his bridal couch; his sanctuary is the fountain of conspiracy; and so transparent is the centre, that his heart presents the colour of an Ethiopian, buried in an urn of Venice crystal.

Nicephorus informs us, that when Ducas raised an insurrection, at Constantinople, he was only condemned to be whipped; but when he proceeded to accuse several persons of distinction, as his accomplices, he was condemned to be burnt<sup>b</sup>:—Calumny being esteemed the worse crime of the two. Pythagoras was accustomed to say, that a calumniator was, in his state of pre-existence, a snake; and would, in a future, animate the body of a scorpion. For my own part, I never see a slanderer, male or female, that I do not fancy I see a snake's head peeping out of their bosoms. In the Scandinavian Creed, there was an evil spirit, called *Loke*, who derived most of his pleasure and infamy from being a calumniator of the Gods. His temple was built upon the putrified carcases of serpents.

In the garden, belonging to the convent of Cordeliers, near Barcelona, grows a species of mimosa. If the seed is chewed, and expectorated in a room, it will immediately fill it with a nauseous stench; and turn all the white paint black. If I might presume to a liberty, I would recommend to naturalists a new name for this tree: “*the scandal tree*.”

Calumniators may be divided into three classes.—1. The inventor:—2. The propagator from malice:—3. The propa-

<sup>a</sup> Inferno, cant. xxxiii.

<sup>b</sup> Montesquieu, b. vi. c. 16.

gator from wantonness, idleness, or a love of talking. The first is as base as an Italian bravo, who uses his stiletto in the dark: the second bears the same relation to the first, that a receiver of stolen goods does to a thief; the last sleeps upon calumny, with the same ease and satisfaction, that he would upon truth. He eats venom, as naturally as some animals eat hemlock.

Of all taxes—the world pays that of commendation with the greatest reluctance. The propensity, observable in almost all mankind, to evil discourse, is like a nauseous vegetable, which poisons all it touches. Common men live upon this kind of sustenance, with as much delight, as the wasp lives upon honey. For a porcupine has not greater antipathy to a serpent, than a malicious man, or an envious woman, has to a great or good one. “Most men,” says Sallust, in his fine epistle to Cæsar, “have enough capacity to injure and censure their neighbours. The mouth cannot open sufficiently wide, nor the tongue move too quickly, for their envy and ill-will.” Never, exclaims an elegant French writer, never let mortal man flatter himself with the hope of escaping from envy and from hatred; for envy and hatred did not spare Fenelon.

If you crush the root of a sensitive plant, will it not die? If you take a swan from its element, will it not waste? If you cut the head of an oak, will it not wither? If you breathe the effluvia of calumny over the name of an honourable man, will it not taint?—Yes!—But only for a time. Truth does not long suffer beneath the vicissitudes of human opinion. It will not long permit itself to be a dupe to the malignity of depraved minds:—from their little turns and shifts and crafts; their petty plans; their meannesses; their cowardice; their vulgar and creeping servility; and, above all, from their flatteries and their presents—oh! righteous Heaven, defend us!

Does an eagle stoop at a wren? Is the skin of a leopard pierced with the diminutive proboscis of a gnat? And shall a



man, conscious of infirmity, yet unconscious of premeditated wrong, permit a moth to rob him of his birthright ; or the wing of a caterpillar,—to whom the leaf of a plant is an empire,—to screen him from the splendour of a summer's day ? He, who permits a calumniator to conquer his mind, deserves to be conquered.

Armed with all the mean insolence of security ; and conscious of an audience, which, hanging on his lips, imbibe an aliment peculiarly grateful to their vitiated palates ;

All breathing death, around their chief they stand,  
A mean, degraded, formidable band !

Smiling inwardly in public, and outwardly in private, at another's wrong ;—and burning with envy, even beyond the tomb, the calumniator hisses from behind his curtain, at a thousand good and estimable characters, before the world is conscious, to what an odious and detestable organ, it has long been listening. But born in envy, bred in malice, and tutored by folly, he is despised by the brave and honourable, feared by the virtuous and weak ; and thus shunned as a pestilence, he finishes his career, in contempt and abhorrence. Those, who, even innocently, have eaten of his poison, partake of his reproach ;—and so utterly detestable is the nature of this cowardly crime, that wherever a nest of these wasps is to be found, though they be as numerous as the water-lilies of the Nile, and though they range themselves with all the regularity of magnets, yet do we never fail to observe, that they are mutually ashamed and afraid of each other !

The duty of exposition performed, anxiety subsides. The wasp, having lost its sting, can sting no more ; and the viper, having discharged its venom, pines, sickens, and dies. Nature recoils, and stands ashamed of her own production ! To be envied, and therefore to be traduced, has long been an impost, settled on the eminent : and shall pigmy men, of modern date, presume to escape that tribute, when it has been paid, in all ages, by the most illustrious of all nations ? Besides—some

men there are,—it is a disgrace to be known to them!—whose censure is applause; and whose approbation would sully the best established reputation in the world. Wretched and a slave is he, who hangs on the smile of these for happiness.

We have spoken of the exposition of calumny, as applicable only to men. The idle nonsense of a whispering, or of a flatulent female, is beneath contempt!—She operates as a rod of scorpions over her own sex, it is true; but she is the scorn—the contemptuous scorn—and ridicule of ours. But we have dwelt on beings, so contemptible as these, too long!—For words are too dignified for those, who, disinherited as it were by Nature from her noblest possessions, seem formed of any thing, rather than the clay of which the human form is said to be compounded. Wasps seem to sit on the tip of their tongues; wolves to live in their bowels; and sharks to swim in their hearts.—Their God is the God of malice; and their offerings are the pangs of the bosoms, they have wounded. Here—they are the scorn of honourable men; in after life, they will listen to the melody of rattlesnakes.—They will strive to touch the corollas of roses, but the touch of torpedos will palsy them for centuries. Their food will be the poison of Madagascar; and their beverage the juices of hellebore and hemlock.—Oh! ye wise, ye innocent, and ye excellent of the earth! Regard them only as veils to enhance the splendour of your deserts; as a dark cloud in the west increases the majesty of the setting sun. But men of delicate feelings and distinctions are most affected by these mildews.—Insulated, as it were, by the delicacy of their sentiments, they stand, like martyrs, before the secret arrows of an enemy; as truffles and mushrooms, growing without leaves, are open to the breath of every wind<sup>a</sup>.

<sup>a</sup> Some calumnies it is difficult to know how to encounter. If we notice them, we lose in dignity: if we despise them in silence, the more worthless portion of mankind are too apt to insinuate, that by our silence we admit the justice of them. The best way, then, is to suffer in silence, and trust in Heaven.

“Milton,” says an elegant critic\*, “stood alone and aloof above his times,—the bard of immortal subjects.” In his time, even more than the present, it was the complaint, that no great man lives, but *has* lived. A man, raised above his merits, will die: but he will have lived before he dies. Another, depressed beneath his level, dies before he lives. All great minds are envied; and few of them understood: there being a poverty in the world of thought and of feeling; and most are more avaricious of encomiums, than they are of their money. When they do praise, it is too often with a view of mortifying those, who listen to their insidious compliments. They laud, too, persons whom they never saw, more freely and more heartily than the best of their friends. If a celebrated character live amongst them, they undervalue him at home; and overvalue him abroad. The former to gratify their envy; the latter to gratify their pride. For to be admitted to the table of a celebrated man is always a circumstance, on which vanity loves to rest no small portion of its consequence. For as it is always the last to acknowledge another’s eminence, it is mostly the first that endeavours to reap advantage from it.

In man is centered every thing that is strong, and every thing that is weak. In him there is falsehood and truth; deformity and beauty; littleness and grandeur. Some would destroy the fairest and the finest in Nature; they would slay the slain. They see no beauty in knowledge; they only feel its strength; they see no harmony in truth; they only feel the awe and the terror it engenders. With them every man of merit is an enemy. He builds structures never to fall into ruins. They, too, would build pyramids;—but they would build mighty pyramids with mighty nothings. Jealous of the reputation of others, nothing is too extravagant for their own vanity; they even pass through life without praising the woman or the man, they love. Reaping no harvest of love or of friendship, they are ignorant that to communicate pleasure

\* Campbell.

is to receive it. This unfortunate disposition is "implanted." "I have seen," says St. Augustine, "an infant burning as it were with jealousy. He could not yet talk; and yet with a pale countenance he would cast a look, full of fury, at another child sucking at the other breast." We all have seen a similar picture of melancholy. To correct this impulse, therefore, ought to be a parent's first and most solicitous care; for envy and jealousy are the greatest scourges of mortal man's existence.

Some, however, live embalmed in the liveliest recollection of all their friends. Their names in imagination are synonymous with urbanity of manner; with beauty of person; or with splendour of mind. They are dead; they live not; at least live not to the present generation.—When they did, they were rich! Men, for the most part, fear present genius too much: they fear it is too much removed from dullness; from ignorance; from attacks, open or secret. They are alarmed when genius thinks it politic to magnify itself; and yet they ought to be silent and reverential; for the more genius enlarges its capacity, the more gentle, the more amiable, the more modest it becomes; as deep oceans are more pacific than shallow ones. By long trial and patient meditation, genius acquires a knowledge of the strength, beauty, and dignity of wisdom; and the first and the last lesson, that wisdom gives, is "be modest if you would be strong. If you would not live in a state of perpetual childhood, acquire knowledge: cherish it and let fortune act as she will. Prejudice and opinion not unfrequently endeavour to tyrannise over Nature; but the strength, which knowledge imparts to the mind, enables it to triumph over fortune itself."

There are three orders of men my soul despises! The first is personified by a Persian poet:—

Little care they, who revel in plenty and splendour,  
How many may pine in chill poverty's blast;  
With forms full as fair, and with hearts full as tender,  
On this world's friendless stage by adversity cast!

Secondly ;—Men, who alternately act the sycophant and the traitor. “Mankind,” says Lucian<sup>a</sup>,—and who knew mankind better ?—“resent it highly, should we not admit them to share in our happiness ; when the wind sets fair, and the voyage is prosperous. Should the winds turn, however, and the waves swell ; they leave us to the mercy of every storm !” Of such conduct the Jews accused the Samaritans.—For when they<sup>b</sup> were successful abroad, and happy at home, the Samaritans smiled, whenever they met them. They embraced their society with eagerness ; and indicated their friendship by deducing their descent from Joseph the Patriarch. No sooner, however, did misfortune arrive, and the Jews were low in estate ; than they disclaimed all affinity ; they insulted them, whenever they met them ; and insisted, as was indeed the truth, that they were originally Medes and Persians.

Thirdly ;—It was a saying among the Greeks, that all men carried a wallet over their shoulders ; the forepart of which contained the faults of their neighbours ; the hind part their own. It is thus in every country under heaven ! For what Paterculus said of the Romans, full eighteen hundred years ago, is equally applicable to the whole human race :—that “though we overlook every fault of our own ; we overlook none that belong to another.” The invidious look at the brightest of men’s qualities ; but speak only of his worst ;—their vision inoculates the jaundice upon every thing they see. In this they are unwise, even in worldly advantage ; for their shadows precede, instead of following them. Every blow, they receive, sinks to the soul ; while, to gratify their outraged vanity and spleen, they would blot the sun out of heaven.

Man is, indeed, a paradox, so complicate and intricate, that one of Melancthon’s consolations in death arose out of the hope, that he should soon learn the secret, why men were

<sup>a</sup> Toxaris.

<sup>b</sup> Josephus.

made as they are. "The Alps," says the author of *La Spectacle de la Nature*, "are the sources of the Rhine, the Rhone, and the Po: and though those mountains are, for the most part, clad in eternal sterility, they make of Italy and France two delightful gardens." Thus Nature elicits wealth out of want, and good out of evil. The same result graces the perspectives of moral philosophy.

Genius is frequently wild in infancy, and melancholy in youth: but vigorous in manhood. For mental strength rises and ripens naturally out of the soul's delicacy: delicacy frequently settling, at last, in a consciousness of power, which exhibits itself in a magnificent grandeur of character; which, subduing the voice of passion, reconciles wisdom to misfortune, by connecting the past and the present with the future. "*It was sown in weakness; it is raised in power: it was sown in dishonour; it is raised in glory.*"

Genius, however, for the most part, may be compared to the horse of Seius. This horse was named Sejanus; and was of exquisite symmetry. But whoever chanced to possess him, (and he had many masters), was sure to be involved in a multitude of difficulties. Yet Fortune is not so unjust, as she appears to be: for while she compensates the want of ability by wealth or rank; she compensates the want of rank and wealth by the power, influence, and pleasure of ability. Few men of genius, therefore, are doomed

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unpitied, to sustain  
More real misery than their pens can feign.

#### PART OF THE PLAN OF PROVIDENCE.

TRUTH is in a constant state of persecution:—shall men of genius, then, mourn, because they share the destiny of so honourable a master? "If misfortunes could be remedied by tears," says Muretus, "tears would be purchased with gold:

—misfortune does not call for tears, but counsel.” Yet who would wish for a sea, that was continually calm? For a sky, that was constantly serene? Or for a life, passed in a state of pre-eminent monotony? The asperities of vicissitude are soothed by frequent intervals of content. More renowned than enriched,—it is true, that fortune seldom comes to genius. “Always wooed and never won,” she proves only the mother of Hope; and while the medicine is preparing, says the Arabic proverb, the patient dies. What a fate!

Is there any one so sordid, so lost to every sympathetic impulse, who cannot feel for the man of delicate feelings, and of fine talents, who is constrained, not only to dedicate his life to ephemeral calculations, but even to writhe under the necessity of exerting all his intellectual strength, to preserve the vulgarity of mere animal existence? Does he resemble those shepherds of the East, who fall beneath the ruins of cities, once distinguished for their beauty and magnificence? or does he, in the fulness of domestic affection, give a negative to the assertion, that the landscape of life exhibits little but misery and want? He resembles the cocoa nut of Ceylon: he gains strength from neglect; and fecundity from exposure. By obstacles, vigorous minds are stimulated; not conquered. And as botanists, by administering certain compositions to the roots of flowers, teach snowdrops to wear the colour of Ethiops; pinks to clothe themselves in green; and tulips to assume the tincture of vermilion;—the mind, pregnant with exalted precepts, makes fortune, at length, take the forms and the consequences, best suited to its will.

Never taken by surprise in the great journey of life, the man of genius feels, that death would set him above all wants. Wrongs, therefore, make him proud, not sad. And as he does not measure happiness by the scale of either wants or wishes, he elicits a good result even from an evil cause: as the sea becomes warm in proportion to its agitation; and as

one of the most ugly of worms becomes the most beautiful of butterflies \*.

“The barbarous Licinus,” says one of the Augustan poets, “lies under a marble tomb :—Cato under a small one :—and Pompey under none. Who would suppose there were gods?” One would think, by this, that men’s rewards were busts and monuments. Upon this principle of atonement, death has an algebra of its own ; with an arithmetic and a geometry, wholly unallied to the simple quotients of philosophy. The soul elicits no harmony from an argument, so gilded, yet so spiritless, as this. A Greek musician, having an excellent lyre, replaced a string, which had chanced to break, with one of silver. The lyre thus became beautiful, indeed, to the eye ; but it was no longer melodious.

“Pride,” says Feltham, “I never found in a noble nature, nor humility in an unworthy mind.” This is a just and beautiful reflection, if to pride we attach the union of vanity and arrogance. But pride, springing from exalted motives, from disdain of neglect, and consciousness of power, is an admirable refuge, and one of the most valuable of securities. It makes the desert blossom like the rose. What is its argument ? *Justice will come. The law of nature proclaims, by all her rules of analogy, that it must come. Socrates, Scipio, and the De Witts are subjects for the applause and veneration of ages.*

Neglect—want—even calumny itself—have their benefits and advantages. Benefits and advantages, too, without which the future would be, comparatively, spiritless. There is down upon the breast of eagles : and the strongest men have not unfrequently the gentlest natures. Yet it must be confessed, that pre-eminent ability places man, for a time, upon a melancholy eminence. “Let the envious,” says Madame de Staël, “ask for splendour, for fortune, for youth, for beauty, and for all those smiling gifts, which serve to embellish the surface of life ; but, never let them cast an invidious glance on the emi-

\* The Formicalio.



ment distinctions of mind and genius !” And why not ?—It is surely better to feel the pangs of envy for substance than for surface ; for gold, than for tinsel.

Why evil has been ingrafted on the general system, it is impossible for man to explain. He must have capacities, far superior to those, he now has, before he can divine even the alpha of this moral enigma. An immense plan, consisting of a vast variety of parts, has been formed : it is in perpetual progress and activity : and as millions of ages are requisite for its development, the ETERNAL POWER has, perhaps, reserved entirely for himself the transcendent luxury of contemplating the unravelment of the wonderful drama.

But fortune and virtue, strangers as they are in appearance, are not strangers in reality. They know each other, even at the distance of a thousand miles. It is true, virtue not only gives no passport to wealth, or glory ; it does not even give security against calumny or want ; and it seems to respect neither the smiles of innocence, nor the wrinkles of age. But, as an equivalent for these injuries, it impregnates the soul with an expanding faculty for future enjoyments.

Military prowess exists in tens and hundreds of thousands : but calm and dignified courage breathes only from a heart, alive to affectionate impressions ; and a conscience, pure and unsullied with offence. To the vigorous outline of Annibale Caracchi, (adopting the dialect of painters) it unites the grace of Guido, to the ease and delicacy of Correggio. But for a delicate mind to encounter the coarse vanity of vulgar wealth ;—for it to fall into a condition, which compels it, irredeemably, to waste its powers in trading with insolence and vulgarity ;—to associate with men, to whom Mahomet would have spoken in Arabic, when he insisted that glory consists not in wealth, but in knowledge,—it is like dashing a sacred calyx against the floor of a temple.

When labour affords no adequate returns ; when realities dissolve the charm and elasticity of youthful hope : when the

education, received from parents and tutors, proves obstructive to that, which is taught us by the world;—are we so unmanly as to smile, as if we smiled for the last time; and to speak, as if we thought in the dialect of despair? These are casualties, which affect the mind, but not the soul. The best antidote against the sting of a scorpion is oil: the best antidote against such ills as these, is activity and resignation. But to lose repose, when rest is vitally necessary to the mind's existence; to lose the being, which formed the paradise of life: these,—these would draw sighs from the iron breasts of Scythians. Job heard of his losses in sheep and in oxen with fortitude; but when he learned the fate of his children, he rent his mantle, shaved his head, and fell to the ground.

The man, too, who, conscious of having, unwittingly, committed an injury, bends in heart-broken silence over the afflictions, he has caused, from the certainty of his never being able to repair them: the father, pining at the loss of a beloved wife, without a roof to shelter, or a loaf to satisfy, his crying infants:—these, these are misfortunes, beyond the pride and the strength of man to endure! But as no one can see into the bowels of the earth, no man can see into the womb of futurity. Good, therefore, may come as well as evil. Indeed, if no other good comes, than the trial of our strength, it is something. Adversity, if she has no other virtue, has assuredly this:—

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Ingenium res

*Adversæ nudare solent, celare secundæ \*.*

In the midst of privation, then, never let us refuse to take what the sterility of fortune still presents. Let us hope for what is denied; and enjoy whatever is given: for there is nothing of wisdom in refraining to drink, because we cannot drink from a golden cup. Above all things, let us guard against permitting fortune to play us the same jest, that

\* Hor. lib. ii. sat. viii. v. 73.

Eutrapelus is said to have played upon his enemies. Being rich, he clothed them in garments, far beyond their condition. The persons, thus honoured, began, in consequence, to fancy, they were born for something. They formed plans and schemes, they had no means to execute; they laid in bed, when they ought to have been at work; they sought mistresses; borrowed money at great interest; and finished in becoming gladiators and gardeners' labourers.

The Platonists believed, that when the mind was engaged in contemplation, it was, for the time, detached from the body. The faculty and the habit of contemplation, are, in themselves, two of the best species of wealth, that man can enjoy. What an enviable distinction is it, to have a mind, superior to the bubbles of the times; and to those objects, which derive all their value from the vanity and presumption of the more frivolous portion of mankind. For my own part, I would rather,—much rather,—resemble the citizen of Argos, than be what is called “a mere man of the world.” This citizen, we are told, was affected with a very curious species of delusion. He would sit in his chair, and fancy himself at the theatre, witnessing the performance of a tragedy. He would go through the whole piece, he had selected for the evening's entertainment, and applaud, with as much zeal and delight, those passages, that pleased him most, as if he really were hearing them recited on the stage.

What Horace desired, Helvidius has desired :

Hoc erat in votis :—modus agri non ita magnus,  
Hortus abi, et tecto vicinus jugis aquæ fons,  
Et paulum silvæ super his foret <sup>a</sup>.

The example of Ofellus, with a select library, would improve the picture to the utmost of his heart's content.

———— Videas metato in agello,  
Cum pecore et quatis, fortem mercede colonum.  
Non ego, narrantem <sup>b</sup>.

<sup>a</sup> Lib. ii. sat. vi.

<sup>b</sup> Lib. ii. sat. ii. v. 114.

When we look abroad, what do we recognise but the folly, the conceit, and the ignorance of men? In fact, men agree in nothing more intimately, than in having an exalted opinion of their own wisdom, and a sovereign contempt for all the rest of the world. When we see these instances, can we do otherwise than remember the circumstance of Chrysippus having died of laughter, at seeing an ass eat figs out of a silver dish? Every man, therefore, must rest upon himself. For if he were never to arrive at eminence, till he had obtained the consent,—even of his friends,—he would die upon a mole-hill! For my own part,

I take of worthy men whate'er they give.  
 Their heart I gladly take; if not their hand.  
 If that, too, is withheld, a courteous word;  
 Or the civility of placid looks:  
 And if e'en these are too great favours deem'd,  
 Faith!—I can sit me down contentedly,  
 With plain and homely greeting, or, "God save ye!"

Happiness is like the chrysolite: it is found, for the most part, only in fragments. Content is the fortune of a vigorous mind; a content, arising out of tenderness and warmth of heart; elevation; sensibility to nature; and moderate means. A perennial cheerfulness is the ensign and herald of its wisdom; and it arises out of the consciousness, that the land of gold is more subject to earthquakes than the land of iron. "But of all men, who are those, that most engage his contempt?—Those, who are all ease, urbanity, and convenience to the world; and all avarice, despotism, and insult to the members of their own family.

There is not a more beautiful word in the Italian language, than *Gentilezza*. It implies courage, generosity, elegance of sentiment, and delicacy of manners. True sensibility is reverent and imaginative. It approaches objects, it has contemplated at a distance, with timidity; and it expects to see realized all those charms, with which they were decorated

by the illusion of perspective. Melancholy is it then, when, progressing through the world, it finds the charity of most men to resemble that of the panther, who signifies his clemency to the kid, by eating him up as fast as he can. Men of the world esteem every thing lost, or wasted, they do not themselves consume. Some of them, indeed, will assist you to rise; but then they imagine they can rise with you. Another, perhaps, will prevent you from falling,—but will not assist you to rise: a third will sit still and do neither. He will see you pining for want; rise upon your ruin; and calmly refuse to you the use of your own ladder:—upon the principle, that the scaffolding is not only useless, but cumbersome, when the temple is built. Such is the frequent conduct of the mere *man of the world*! I confess that the greatest mystery, I have yet been able to discern in Nature, arises out of the reflection that, having formed man so admirable in capability, she should have left him so mean and so contemptible as he frequently is.—Belisarius begged alms under his own triumphal arch; and Bentivoglio was even refused admittance into the very hospital, that his own beneficence had built!

Yet we ought not to entertain a decidedly ill opinion of mankind. Life is like the double head of Janus; it implies presence, prospect, and retrospect. Indeed YESTERDAY, TODAY, and TO-MORROW, have rightly been called the three ages of man. We must look on all sides; before, as well as behind; above, as well as below; to the east and the south, as well as to the north and the west.—And this, too, with a CHEERFUL DISPOSITION. “A cheerful disposition,” said Hume, “is worth ten thousand a year.” The man, who looks on the dark side only, is wrong: and he, who casts his eyes only on the bright one, is wrong:—but they are not equally so. The latter misses the goal by thirty paces; the former by fifty. But to know mankind, thoroughly, three things are absolutely necessary; since man is so largely the creature of circumstances. We must have served our superiors; have lived

intimately with our equals ; and had an opportunity of commanding our inferiors. Unless we have done these, the knowledge of man, in respect to man, is built upon sand. One, so qualified, will probably agree with me, that life derives most of its fascinations from a wide knowledge of Nature ; from an agreeable, rather than a very enlarged, knowledge of MAN ; from a partial oblivion of the past, and a total concealment of the future.

## PUBLIC WALKS.

IF from individuals we ascend to communities of men, we shall find the natural love of mankind, for the pleasures of Nature, still operating. It may be traced in hamlets and in villages ; in towns and in cities. There is scarcely a square in any of the larger cities of Europe, that is not embellished with plots of green, with beds of flowers ; with shrubberies or with rows of chestnut and lime trees ;—forming agreeable public walks, and shady promenades. Who is there, that has not witnessed, with a correspondent pleasure, the delight, with which the city pours forth “ her populous hives,” on a fine summer’s day ; or on those enviable days of rest, once known to our nobility by the hallowed name of sabbath ? At those times, the gravity of the Spaniard, the phlegm of a Dutchman, the formality of a Chinese, the solemnity of a German, and the melancholy of a Briton, vanish before the influence of a cheerful sky.

The observance of this sacred day was expressly commanded from Mount Sinai \*.

The Sabbath is one of the greatest of all earthly blessings ; it is the most beautiful of all the institutions of society ; and that the poor may never be deprived of this inestimable

\* What a sublime intention ! The poet Grahame begins his poem on the Sabbath, by observing, that he, who has lived three-score-years-and-ten, has lived *ten years of Sabbaths* !

indulgence is my earnest, and most fervent prayer. But, I think, I observe a disposition, in *some* country gentlemen, to debar them the comforts, arising from this sacred holyday.

Poor sons of toil ! Oh, grudge them not the breeze,  
That plays with sabbath flowers ; the clouds, that play  
With sabbath winds ; the hum, of sabbath bees ;  
The sabbath walk ; the sky-lark's sabbath lay :  
The silent sunshine of the sabbath-day !

A MECHANIC.—*The Ranter.*

A sabbath should be a day of mental tranquillity to the old ; and of innocent hilarity to the young, after the hour of thankfulness and devotion. The rich have their parties and their amusements ; they even play at games, not sanctioned by the laws ; and yet would they debar the poor from meeting on the green ; and from indulging in healthful and innocent exercises :—thus converting their cheerfulness into melancholy ; their gaiety into hypocrisy ; and their religion into fanaticism. This is the truth :—and it is curious to observe, that one of the best observances of a gloomy faith is a CHEERFUL SABBATH.—In this let the Catholics of the Roman Church be religiously imitated.

The Romans had their holydays ;—but how different !

*Quippe etiam festis quædam exercere diebus  
Fas et jura sinunt. Rivos deducere nulla  
Religio vetuit : segeti prætereundæ sepem,  
Insidias avibus moliri, incendere vepres,  
Balantumque gregem fluvio mersare salubri.*

In gratifying the love of Nature in the people consisted one of the numerous merits of the celebrated Kyrle. There was scarcely a footpath near the town of Ross, so finely situated, as it is, on a cliff above one of the noblest windings of the Wye, that was not, in some way or other, embellished by that benevolent character.

Cæsar, animated by a desire of pleasing the Roman people,

bequeathed to them his gardens; a favour for which, they ever after honoured his memory. In the present day, they resort in crowds to the green oaks of the Borghese villa. Antony, in his oration over the dead body of Cæsar, expatiates upon this instance of munificence: and, as a proof of his estimation of the gift, he does not inform the populace, that Cæsar had bequeathed to them his garden, till he has said, that he had left them a legacy in money:—as if he intended, that the former should operate as a climax to his eloquence.

*Antony.* Moreover, he hath left you all his walks,  
His private arbours, and new planted orchards,  
On that side Tiber; he hath left them you,  
And to your heirs for ever;—common pleasures,  
To walk abroad and recreate yourselves.

Upon hearing this, the people immediately resolve upon burning the houses of all the conspirators.

The Romans were accustomed to plant trees by the side of columns, and before their houses, even in the city, (which contained 48,000 houses), a considerable space of which was occupied by gardens; the names of some of which have reached the eye of modern research; such as those of Sallust, *Lucullus*, Agrippa, Titus, Seneca, and Domitian.

If we would know a people thoroughly, we must not only sojourn in cities, and visit mansions, but wander among hamlets and villages; eat cheese with farmers, and drink water with peasants. The peasants of Italy are more alive to sensations of taste than those of England. “The old woman of ninety-four,” says Lord Byron, “whom I relieved in the forest, the other day, brought me two bunches of violets. *Nam vita gaudet mortua floribus.* I was much pleased with the present. An English woman would have presented a pair of worsted stockings;—at least in February.” An Englishman, however, is far from being destitute. He sees, and smiles, wonders and becomes thoughtful.



————— Ask the swain,  
 Who journeys homeward from a summer day's  
 Long labour, why, forgetful of his toils,  
 And due repose, he loiters to behold  
 The sun-shine gleaming as through amber clouds,  
 O'er all the western sky! Full soon, I ween,  
 His rude expression and untutor'd airs,  
 Beyond the power of language, will unfold  
 The form of beauty, smiling at his heart :  
 How lovely! how commanding! <sup>a</sup>

An English cottager is, in fact, a great admirer of Nature ; —for while his wife has her geraniums in the window, he has frequently his crocus, polyanthus, sweetbriars, and honeysuckle ; his bow at the gate ; and a bower at the farther end of his garden. If to these we add a room, frequently white-washed, walls hung with sacred pictures, ballads, and portraits of the king, queen, and royal family ; we have a complete idea of a British cottage. In Glamorganshire this picture might be improved : and often among the rocks, precipices and mountains, among storms of hail, and tempests of wind, in scenes, seldom visited even by the woodman, and not by men of education for centuries, how delightful have appeared the warmth, quiet, and repose of the cottages, occasionally half hid by woodbines and eglantines, down in the vales of that beautiful province ; and which, when seen from the wild precipices of the distant mountains, have appeared like cottages of Arcadian land.

A love of Nature is said peculiarly to distinguish the Dooraunes. “ The delight, with which they dwell,” says an observing traveller, “ on the moments, passed in their beautiful valleys ; and the enthusiasm, with which they speak of the varieties, through which they pass, when travelling in other countries, can never, in such an unpolished people, be heard without pleasure and surprise <sup>b</sup>.”

<sup>a</sup> Akenside.

<sup>b</sup> Elphinstone's Caubul. A curious instance of the susceptibility of the Brazilian slaves is recorded in Mr. Luccock's Notes on Rio de Janeiro, p. 63, 4to.

Mr. Coxe, in his travels through Switzerland, says<sup>a</sup>, that he was so captivated with scenes in the canton of Glaris, that he could not refrain from stopping, every moment, to admire them; but that his guide could not be made to understand, that he stopped by choice: he not being able to comprehend, that the cause of Mr. Coxe's horse every now and then stopping arose from any thing than his laziness.

In Spain, however, the peasantry are far from being insensible to the charms of Nature; and Mr. Irving assures us that he has often remarked their sensibility in this respect. "The lustre of a star," says he<sup>b</sup>, "the beauty and fragrance of a flower, the crystal purity of a fountain, will inspire them with a poetical delight; and then what words their magnificent language affords with which to give utterance to their thoughts!"

In general, however, few natives of fine countries have any power of appreciation in this respect;—neither are they lovers of poetry or the fine arts; nor are they possessed of imaginative feelings or of rich associative faculties.

The public walks of the Athenians were along the banks of the Cephissus and Ilyssus: while those around the city of Smyrna, whose atmosphere is frequently charged with a light vapour, tinged with crimson, and whose wells are washed by the waters of one of the most beautiful bays in all the world, are represented as highly pleasant and agreeable; particularly on the west side of the Frank: where there are groves of orange and lemon trees; which, being clothed with leaves, blossoms, and fruit, regale three of the senses at the same time.

The public promenade, on the banks of the Neva, at St. Petersburg, is represented as being as fine as any in the world. At Berlin the squares, which are the most elegant, are those, in which are planted shrubs and trees. The entire city is surrounded by gardens; while that of Vienna, whose dirty and narrow streets inspire nothing but disgust, is encircled by a wide field, having a singular appearance; and such as no other

<sup>a</sup> Vol. i. 49.

<sup>b</sup> Alhambra, vol. i. p. 212.

capital can boast. Most of the genteeler sort live within the ramparts in winter, but among the suburbs in summer. The gallery of this city contains upwards of thirteen hundred paintings; forty-five of which are by Rubens, and forty-nine by Titian. Why is not this gallery translated to the suburbs?

Even the Dutch merchant, dull, cold, and phlegmatic, as he generally is, and whom no one would accuse of being feelingly alive to imaginary delights, pleases his imagination, during youth, with the hope of retiring to a villa, on the banks of a canal; and on its portico inscribing a sentence, indicative of his happiness. "*Rest and pleasure*;"—" *shade and delight*;"—" *pleasure and peace*;"—" *rest and extensive prospect*;"—" *peace and leisure*:"—These, and similar inscriptions are frequently observed on the porticos of the villas near Rotterdam, Amsterdam, and Leyden.

Nothing can be more agreeable than the terrace or Belvedere of the castle of BEZIERS, in France; commanding, we are told, a most enchanting prospect of the fine country, adjacent to the town, and the valley (through which runs the Orbe); rising gradually on each side, and forming an amphitheatre, enriched with fields, vineyards and olive-trees. The city of DIJON, the ancient capital of the dukes of Burgundy, has delightful walks, both within and without the town:—the streets of DANTZIC are studded with trees: and the inhabitants of BRUGES have planted several stately rows, even in the public market place. Most of the cities in France are embellished with public walks. Those at TOULOUSE, particularly the esplanade on the banks of the Garonne, and the promenade at AIX, in Provence, called the *Ortibelle*, are represented as being exceedingly delightful. The terrace, too, at MONTPELLIER, called *La Place de Peyron*, and the esplanade shaded by olives, are remarkably fine. The latter enjoys a noble domestic landscape; while from the former on a clear day may be seen, to the east, the Alps, forming the frontiers of Italy; to the west,

the Pyrenees; to the south, the magnificent waters of the Mediterranean sea.—But of all the public walks in Europe, the Marina of PALERMO is said to possess the greatest advantages<sup>a</sup>: the Parks of Westminster, the Elysian Fields of Paris, and the Prado at Madrid, having, we are told by the Abbate Balsamo, nothing to compare with it. The cities of SUCHOU and HANG-CHEU, in China, too, are said to have so many public walks, that the Chinese believe them to be upon earth<sup>b</sup>, what the heavens are above.

In England many are the towns and cities, which boast of agreeable walks and promenades. At Oxford, Cambridge, Hereford, Worcester, Ludlow, Shrewsbury, Southampton, Carmarthen, and at Brecon, we have witnessed them. Among the last Helvidius and Constance stopt “to dry their clothes after their shipwreck.” Their hearts were touched with all that they had suffered. Constance shed tears; but Holvidius walked into the groves adjoining the priory, *sub silentia lunæ*, and cast his eyes towards the east and south-western horizon, beheld the planets, rolling, as it were, round the summits of the Beacons; and lifted his contemplation to that exalted Being, who alone has power “to bind the sweet influences of the Pleiades, and to loosen the bands of Orion.” He returned soothed and satisfied! and the more so, since it was on that very evening that your letter reached him, in which

<sup>a</sup> The great boast of *modern Palermo* (and a beautiful thing it is!) is the *promenade of the Marina*, outside of the Porta Felice. Here a noble line of palaces facing the bay, a fine carriage road, and a broad pavement, called “*Banchetta*,” for pedestrians, present themselves. At the eastern extremity of the Marina, which is a mile long, there is a botanical garden with a graceful modern building, in which lectures are occasionally delivered, and adjoining to this there is another garden called the “*Flora*,” open to the public at all times, and affording the most delightful walks through avenues of acacias, or orange, lemon, citron, and lime trees. Part of the ground is laid out in parterres of flowers and sweet-smelling plants, which are watered by several fountains. Statues, small temples, and sculptured cenotaphs, all of pure white marble, are scattered here and there with happy effect. This gay and lovely garden is said to occupy the very spot on which the Inquisitors were wont to celebrate their *auto da fé*.  
—Anon.

<sup>b</sup> Thevenot, p. 124.

you were pleased to offer incense to his vanity, by lamenting, with so much earnestness and so much affection, that it should be his fate, as well as that of Constance, so frequently to suffer from persons, so entirely beneath themselves.

But LONDON is the city; and its parks the Paradise of intellectual beings. The most picturesque views of this metropolis of the earth,—superior to ancient Thebes, Memphis, Nineveh, Babylon, and even Rome, in every point but architecture,—are from the Hampstead and Highgate Hills on the north, the Surrey hills on the south, and from Greenwich Park on the south-east. The last of these is, of its kind, the finest in the world. There are other scenes in Nature, far more beautiful and sublime, in reference to landscape; but it is impossible to fix upon any spot, on the entire globe, where the reflections, excited by a combination of objects, *created by man*, are so varied and profound;—and where the emotions, which those reflections create, are so powerful and transporting.—Here—innumerable evidences bear witness to the astonishing powers of MAN; and operate, as so many arguments to prove the divinity of his origin. In other scenes it is the God of Nature, that speaks to us;—in this it is the GENIUS OF MAN. All the wealth, that the industry of nations has gathered together, seems to be extended before us:—and on this spot, the east, west, south, and north, appear to concentrate. From the multitude of objects, presented to our sight, the idea of *infinity* shoots into the mind:—The first feeling is the feeling of matter; the last feeling is the feeling of spirit. Tired of this diurnal sphere,—the soul acknowledges the divinity of its origin; it gravitates towards its centre; it springs forward, and rests, as it were, in the bosom of the Eternal Power.

## HERMITAGES, MONASTERIES, AND NUNNERIES.

IN the middle ages, all taste for the sublime and beautiful was confined to the monks. This taste did not originate with the earliest founders of the monastic orders; for PAUL, the first hermit, resided in a cave; and ST. ANTHONY on Mount Colzim, a dreary and pathless desert. The lives of hermits and saints afford as much solid entertainment, as the guilty pages of historians. ST. JEROM devoted several years to solitude, abstinence, and devotion, in a hideous desert in Syria: ST. ISIDORE retired to a solitude in the neighbourhood of Pelusiota: PASCHOMIUS, among the ruins of a deserted village, on an island formed by the Nile, erected the first regular cloister; and soon after founded eight others in the deserts of Thebais. This recluse never lay down; nor leaned against any thing. He sat upon a large stone in the middle of his cell; and when Nature demanded him to sleep, he slept with reluctance, and then sitting.

ST. MARON, founder of the sect, called the *Maronites*, led a life of austerity, in the solitude of a hermitage; ST. HILARION lived forty years in a desert; while SIMEON STYLITES, the celebrated Syrian shepherd, on a column, sixty feet in height, unmoved either by the heat of summer, or the cold of winter, lived for a period of thirty years\*:—hymning, as he thought,

\* Vide Theodoret. in Vit. Patrum, lib. ix., 854.—In the Acta Sanctorum (ii. 107.) St. Anthony is called the “Father of Monastic Life.”—Those, desirous of investigating the manners and habits of the monks of the deserts, may consult with advantage Arnaud D’Andilly’s *Vies des Pères du Désert*:—Rossweide’s *Histoire des Vies des Pères des Déserts*;—and Villefore’s *Vies de Saints des Déserts d’Orient et d’Occident*.—Of the monasteries in Tartary, vide *Mémoires concern. les Chinois*, tom. xiv. 219.

Buddha, the great god of the Cingalese, is said to have been a hermit. *Trav. Marco Polo*, b. iii., c. xxiii. And something resembling the monastic and conventual orders prevailed among the ancient British Druids and Druidesses;—as may be seen by references to Ammianus Marcellinus (lib. xv.), and Pomponius Mela (lib. iii. c. 2).

by his austerities and privations, a requiem for eternal rest.—A church was afterwards built round his pillar; and so persuaded were the inhabitants of Antioch of his sanctity, that they esteemed his bones more efficacious as a defence than the walls of a city.

EUGENIUS instituted the monastic order in Mesopotamia: St. BASIL carried this taste for seclusion still farther into the East; while St. MARTIN, bishop of Tours, erected the first monastery in France. The followers of HILARION, and those of the earlier hermits, anachorets, and ascetics, sought, as the seats of retirement, the most uncultivated solitudes and the most obscure wildernesses; where they cultivated vines, figs, and olives, for their daily subsistence. In process of time, however,—particularly after the discovery of the pandects of Justinian, whence we may date the origin of modern science and taste,—the love for natural beauty improved: and the founders of abbeys, priories, and other religious houses, became remarkable for selecting the most delightful situations for the seats of devotion:—and, having once established themselves, they were far from being deficient in the art of improving the natural advantages of the spots they had chosen.

The HERMITS of St. JOHN the BAPTIST lived in a kind of Laura, about twenty miles from Pampelona, in the kingdom of Navarre. They wore no shoes, nor linen; a large cross depended from their breasts; and a stone served them for a pillow. Those of BRITTINI led a life of austerity in almost perpetual fasting: and those of St. JEROME of the OBSERVANCE, (the order of which was founded by Lupus d'Olmedo among the picturesque mountains of Cazalla) were almost equally abstinent and austere.

There were various orders of hermits. Some devoted themselves entirely to a life of seclusion; and by abstinence thought they best conciliated the approbation of the Deity. Others lived in hermitages, attached to convents. These were

allowed a small garden as their only place of recreation ; and their only relief from prayer was the liberty of rearing a few herbs.

Some of these recluses were females. Helyot gives a curious account of the ceremony, used in the devoting a female to perpetual seclusion\*. One of the most celebrated of these was the Theatine Order of the HERMITAGE, established at Naples by Ursula Benincasa.—Their whole life was a continued scene of prayer. There was an order of nuns, too, called the “ SOLITARIES of ST. PETER of ALCANTARA,” which was instituted by Cardinal Barberini. They kept almost perpetual silence, except to themselves ; they were waited upon by temporal maid-servants, to whom they never spoke ; they went barefoot ; wore no linen ; and occupied themselves in spiritual exercises ;—each nun believing herself to be *Sponsa Christi*.

The only institution that bears any resemblance to that of nuns, among the ancientè, was the order of the VESTAL VIRGINS ; whose office it was to watch the sacred fire in the temple of Vesta. They were admitted at ten years of age : and their period of service was thirty years : after which they were per-

\* Having been favoured with the copy of an invitation to see a Nun profess (in Italy), I send it to you, my dear Lelius ; since it may be considered a curiosity, perhaps, in your retired village.

IL MARCHESE E MARCHESA DI S. IPPOLITO.

Riverendole Divotamente

Le Pregano Onorarli di horo Presenza

La Mattina de' 28 : Del Corrente Aprile, 1813.

Alle Ore 16. D'Italia.

NELLA CHIESA,

DEL MONISTERO DELLE SACRA STIMMATE

E la sera Del Giorno stesso alle Ore 24.

Ne 'l Parlatorio di Detto Monistero

In occasione di Dovere La Loro Figlia

D. ROSALIA SARZANA

Fare la sua solenne professione

• E sicuri Di Tal Favore ossequiosamente

Si Rassegnano.



mitted to marry. The first ten years were devoted to acquiring a knowledge of their duties :—the second ten years to practising them :—and the last ten years to the teaching of novices. They were held in the highest degree of veneration ; and enjoyed many privileges.

In the island of Lipari, there are orders of nuns, who devote themselves to a life of celibacy, and yet live with their parents, and mix in general society. In the city of Aix there was a convent, near the residence of Count Kleist, in which hospitality was extended to strangers of whatever sex or circumstances ; and from which medicine was sent to the poor. The nuns of this convent were appropriately called the SISTERS OF MERCY.

In some parts of India<sup>a</sup>, too, there are communities of nuns.—Among the most remarkable of Eastern saints was MARY the EGYPTIAN.—After a youth of irregularity, she retired to the desert beyond Jordan, where she passed a life of such austerity and seclusion, that for seven and forty years she did not see a single human being.—At length she was discovered by Zosimus. This holy man administered to her the Eucharist, and soon after departed. On his return to her solitude, the next year, he traced an inscription on the sand, by which he learnt, that Mary expected to die on the day she had received the sacrament : and that she wished him to bury and to pray for her.—The body had wasted ; but the bones remained. Zosimus performed the melancholy office, that Mary had assigned to him.

The BASILIANS wore no linen, ate no flesh, and cultivated the earth with their own hands : the CAPUCHINS walked bare-foot, and shaved their heads : and the CARMELITES, presuming to trace their origin to the prophet Elias, debarred themselves from ever possessing property. They never tasted animal food ; they habituated themselves to manual labour ; were

<sup>a</sup> Thevenot, iii. 61.

constantly engaged in oral or mental prayer; and continued in religious silence from the hour of vespers to the third portion of the succeeding day. The law, forbidding the use of meat, was, in some degree, mitigated by the Popes Eugeno and Pius: in consequence of which, and a few other regulations, this order divided into two, under the names of *moderate* and *barefooted* Carmelites.

The BENEDICTINES always walked two and two; they never conversed in the refectory; they slept singly in the same dormitory; performed their devotions seven times in a day; and in Lent fasted till the hour of six. They had but a slight covering to their beds; slept in their clothes; and their wardrobe consisted of only two coats, two cowls, and a handkerchief.

The CAMALDOLESE, a branch of the Benedictines, lived for the most part among the wild solitudes of the Apennines; in the bosom of which St. Romuald founded the order of CAMALDULENSIANS. One of the rules of this order enjoined, that their houses should, in no instance, be situated at a less distance, than fifteen miles from a city. The CARTHUSIANS ate no meat, and kept a total silence except at stated periods.

The CISTERCIANS, habited in a long white robe, and girt with a wooden girdle, spending the day in labour and in reading, rising to prayers at midnight, and abstaining from meat, milk, and fish, were very powerful in political as well as in religious affairs. The FRANCISCANS professed poverty: yet, by the bounty of the Popes, were amply compensated by papal indulgencies.

The DOMINICANS<sup>a</sup> were the most infamous, as well as the most celebrated and powerful, of all the monastic orders. At-

<sup>a</sup> St. Dominic invented the inquisition:—he never spoke to a woman, or looked one in the face:—and he caused eighty persons to be beheaded, and four hundred to be burnt alive in one day. When his mother was pregnant of this inestimable saint, she dreamed, that she brought forth a dog instead of a child; and that it held in its mouth a torch, with which it set fire to the world; that two suns and three moons appeared; and that meteors and earthquakes announced his nativity.

tentive, at all times, to their secular interests, there was not a crime, of which they were not guilty, nor a meanness, to which they would not stoop, in order to augment their influence, or enlarge their possessions<sup>a</sup>. Difference of opinion they stigmatised as heresy; and fraud, treachery, and hypocrisy, never ceased to persecute, under the assumed motives of religious zeal.

These orders, much as they belied the meek spirit of their Master, base as many of their followers became, in common with the CORDELIERS, seldom failed to fix upon the most beautiful spots, on which to erect their monasteries, convents, and hermitages. In Italy they neglected not to use their privilege of selection: almost every religious house, therefore, in that country, was delightfully situated.

Who but would cast his pomp away,  
To take his staff and amice grey,  
And to the world's tumultuous stage  
Prefer the peaceful hermitage<sup>b</sup>.

The order of GILBERTINES, founded by St. Gilbert in 1148, consisted entirely of married persons, who were divided by a wall. The men observed the rules of St. Benedict; the women those of St. Augustin. The order of CELESTINS was established by Peter de Meuron, a Neapolitan of mean extraction, who being afterwards advanced to the Pontificate, under the title of Celestin V., resigned the papal chair, from a fear, that he was unequal to its duties. The members of this order, of which there were upwards of twenty monasteries in France, and ninety in Italy, wore shirts of serge; and ate no flesh. They rose two hours after midnight to matins; and their habit consisted of a capuche, a white gown, and a black scapulary. But there were some monks who performed no manual service whatever; who even renounced

<sup>a</sup> How contrary to the injunctions of Hieronymus! "*Ignominia omnium sacerdotum est propriis studere divitiis.*"—*Ep. ad Nep. de Vit. Mon.*

<sup>b</sup> Warton.

bodily action ; giving themselves up entirely to prayer, meditation, and the contemplation of heavenly things. Hence they were called HESYCHASTES. Isidore of Seville, on the contrary, was accustomed to say, that it was not only the duty of a monk to work with his mind, but with his hands. He therefore read three hours in every day, and worked six.

The monks of ABYSSINIA devote most of their time to the cultivation of their gardens, which supply them with their principal sustenance. The monasteries of Turkey are generally situated in retired mountainous districts ; in deep valleys, and on rocky precipices. There were a vast number of monasteries once in China : but they were suppressed by one of the emperors, on the principle, that they encouraged idleness<sup>a</sup>. “ Our ancestors,” says the Chinese ordinance, “ held it as a maxim, that if there was a man or a woman, that was idle, somebody in the empire must, in consequence, suffer either hunger or cold.”

The HERMITAGES near the city of Nantz, command fine views of that city and neighbourhood, through which the Loire winds in many a graceful curve. The hermitage of MOUNT SERRATO, in the island of Elba, stands in the midst of rocks, rugged and stupendous ; wild and solitary ; beneath a cloudless sky, well calculated to cheat memory of its cares ; and to raise the soul to the exercise of some of its noblest and most sacred faculties.

The hermitage of Friburg is situate in a wild and awful solitude. On one side of a rock JOHN DE PRE, assisted by his valet-de-chambre, hollowed out several apartments, and there resided for the space of five-and-twenty years. His garden was with infinite difficulty scooped out of the solid rock, and watered with the stream flowing from two or three fountains, which welled from the bowels of the mountains. Once a week he was supplied with provisions ; for which he ferried over the *Sane* in a small boat, that he had procured

<sup>a</sup> Du Halde, c. ii. p. 497.—Montesquieu, Spirit of Laws, b. vii. c. 6.

for the purpose. Having finished his cells, he resolved upon consecrating his chapel; and to give greater dignity to his hermitage, he admitted several young persons to witness the ceremony. Towards evening he escorted his visitors over the stream, that flowed in the valley; and, having landed them safely on the opposite side, fell into the water, as he returned, and was drowned! (A. D. 1708.)

• There are several convents in Switzerland beautifully situated: among which we may instance the Benedictine abbey of Einsidlin, in the canton of Schweitz; to which upwards of 90,000 pilgrims resort every year. St. Alderic, who built a hermitage in the isle of Ufnau, in the lake of Zurich, not far from Rapperschuyt, attained such a high character for sanctity, that the peasants believe him to have been capable of walking on the surface of the lake; and to have been fed from heaven.

In the Valais, there are a multitude of convents: perched, here and there, on agreeable summits. Their white steeples give an exceedingly agreeable variety to the rough forms of the rocks and mountains, which rise on each side. There are said to be not so many convents in any road of Italy, traversing the breadth, as are collected in this one valley. No traveller, that has seen them, ever remembers them but with pleasure.

Most of the monasteries in the Holy Land are embosomed among olive, fig, and pomegranate trees; and in Greece they are situated among forests, and on the sides of mountains; always commanding beautiful prospects. How solemn are those, standing among the sublime solitudes of Mount Athos! And how beautifully situated is the Basilian convent of the Virgin of Jerusalem, overlooking the mountains of Locri, and the plains, watered by the Cephissus;—the monastery of Elias, standing on the site of the ancient temple of Delphos;—and that of the All Holy Virgin in the valley of Sagara in the Thebaid: a valley, immortalised as the spot

on which Hesiod kept his sheep. And what traveller but pauses with enthusiasm, as he beholds the monastery of St. Nicolo, in a recess of Mount Helicon, near the fountain of Aganippe, and the grove of the muses : or when he sees the convent of St. Cypriani, rising near a dell, shaded by the olives of Hymettus, abounding in bees ?

In spite of all the calumnies, propagated against the DERVISES of the East, there is reason to suppose, that they constitute a valuable order of men. "The ordinances of a Dervise," says Sadi, "consist in prayer and gratitude ; charity ; content ; a belief in the unity and providence of the Deity ; a resignation to his dispensations ; and a brotherly love to all mankind." In the Mogul States they are called *Fakers* ; and they were once so highly esteemed, that Aurenzebe signified his intention of belonging to their order, before he obtained possession of the throne. De Pages gives an interesting account of those he voyaged with along the coast of Persia. Their discourse he found moral and intelligent ; they showed indifference at the moment of death ; and seemed to entertain "no notion of glory," says De Pages, "or even of duty, where separated from moral rectitude, and the principles of a simple and charitable mind." Other writers describe their lives, as being remarkable for austerity, poverty, and chastity. They go open breasted, and bare legged : they travel much from one province to another ; they frequently sing praises to Mahomet ; and accompany their hymns with the flute : an instrument, the invention of which they ascribe to Jacob ; to whom they consecrate it.

Marco Polo relates, that there was in his time a class of hermits, in the province of Keshmur, who practised great abstinence. These hermits are mentioned by Abu'lfayl, who describes them, as being exemplary devotees themselves ; yet reviling no persons, on account of their religion : as abstaining totally from flesh of all kinds ; having no intercourse with women ; and deriving one of their principal pleasures from

the amusement of planting fruit trees on the public roads, for the benefit of travellers. Many of their peculiarities remind us of the ancient Magi of Persia; who, according to Philo Judæus, were diligent inquirers into Nature; and whose time was chiefly passed in meditation. A circumstance from which Vossius seems inclined to derive the etymology of their title.

In Hindostan there are Dervises, retired in solitudes, whence they never move. Their continual prayer consists of the following sentence: "Almighty Father! look down upon me: I love not the world, but thee: and all this penance is for the love of thee."

The Jogi of East Malabar<sup>a</sup> retire, also, to caves and rocks. Never speaking to women, they have no possessions: they practise the greatest austerities; and believe in the existence of only one God:—While the Mahometan sect, called ESRAKITES, founding their creed upon the doctrine of Plato, delight in music, and in composing spiritual hymns, and place happiness in the contemplation of divine excellence.

While a love of Nature engenders and fosters the highest regard for public and private liberty, it calls forth many of the latent resources of the mind, and adds proportionably to its strength. It confirms men in the habits of virtue; leads them to desire a more intimate knowledge of themselves; and produces a decided contempt, for the unlawful pleasures of an idle world. By virtue of association it excites, too, that ardent love of greatness, in action and sentiment, which characterises a liberal and heroic spirit. Innumerable are the instances, in which the Highlanders of Scotland have evinced the power of scenery to excite to noble deeds: and who will doubt, but that the landscapes in the Peloponnesus, and in the neighbourhood of Athens, Rome, and Florence, have had decided effects upon those illustrious cities? Many a man, who has been censured for idless, or cashiered for inattention,

<sup>a</sup> Phillips' Account of Malabar, p. 16.

among the dull swamps of Holland and Flanders, would have felt himself equal to the command of armies in Italy, Switzerland, or Greece.

Noble scenes, however, are not always indicative of noble actions in the persons who live amongst them ; neither of learning or of genius. On the other hand, the University of Cambridge is situate in the land of teal, ruffs, and reeves ; wild ducks and wild geese ; also of commons and plains. Yet what men it has reared ! Many battles have been fought there ; and the plains and scenery, we witness there, are the plains and scenery of Pharsalia ; the chief difference, according to Dr. Clarke, being, that in Cambridgeshire are ravens and crows, while near Pharsalia there are eagles and vultures.

Great and good men may live—

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In swampy fens,  
Where putrefaction into life ferments,  
And breathes destructive myriads ;

And that important battles may be won in a marsh, is attested by the tune, the song, and the history of Morva Rhydlan.

The bold character of the scenery, by which the Monks of St. Bernard are surrounded, gives an important stimulus to their benevolence, activity, and fortitude. These holy men, at the risk of their personal safety, will encounter the greatest vicissitudes of toil and danger, in order to assist those unfortunate travellers, who sink into the gulfs of ice and snow, which render the passes of the Alps of St. Bernard, so difficult and dangerous. Animated by benevolence, kept alive by those characters of sublimity, which, in the strongest language, declare the actual presence of a Deity, in the dead of night they will quit their convent, and, accompanied by dogs, and lighted only by lanthorns, they will grope their way over immense masses of ice, to rescue a human being from the danger of perishing with cold ; or from the more dreadful



fate of sinking into gulfs, from which it were impossible ever to rescue them.

Of all religious orders, one of the most useful to humanity, and therefore one of the most agreeable to the spirit of virtue, was that of the *Brothers of Redemption*. The object of these holy men was directed to the duty of travelling from province to province, to collect money, for the purpose of ransoming Christians, detained at Algiers, Tripoli, Tunis, and Morocco. The founders of this order were Matha of Provence, and Felix of Valois. They abstained entirely from flesh; went barefoot; were clothed in white; and bore on their breasts a cross of red, blue, and white colours, as symbols of the Trinity. Their matins were at midnight.

The Benedictine abbey of CLUGNY was so extensive and magnificent, that one pope, one emperor, one king, and an ex-queen; two dukes, two heirs-apparent, two patriarchs, twelve cardinals, three archbishops, and fifteen bishops; six counts, with several lords and abbots, with their respective retinues, are said to have been entertained at the same time, without any one of the monks being put out of his place. The situation of this abbey was worthy its extent and magnificence. When Arnold d'Ossat, the celebrated diplomatist, visited it, he was charmed beyond measure. Having been made a cardinal, Cardinal de Joyeuse sent him a sum of money, a chariot, horses, and a damask bed to sleep upon. D'Ossat returned them all;—expressing a determination never to renounce the life of modesty and abstinence, he had always been accustomed to.

In Italy the towers of Chiaravalle, near Pavia, command a view rich and luxuriant beyond the powers of painting. Different from this splendid establishment is that of *La Trappe*. The abbey, in which the brethren of this order waste their miserable lives, is situate in the forest of Bellegarde. The road to it is dark and intricate: a silence, chilling, and undisturbed, prevails in every part: and every object seems in

willing separation from all that breathe. The brothers never speak ; and if they are even accidentally standing near each other, it is esteemed not only a fault, but a crime: and none of them knows the age, rank, or even country, of a single member, but the Abbé. They are allowed neither meat, fish, butter, nor eggs. They take a slight repast in the morning ; and two ounces of bread with two raw carrots serve them in the evening. In their cells are a few books relating to religion, a human skull, and a bed of boards.

With this severity we may advantageously compare that of ANQUETIL DU PERRON, who passed many years among the peasants of India. "Bread and cheese," said he, "to the value of the twelfth part of a rupee; and water from the well, are my daily food: I live without fire even in winter; I sleep without bed or bed-clothes. I have neither wife, children, nor servants. Having no estate, I have no tie to this world. Alone and entirely free, I am in friendship with all mankind. In this simple state, at war with my senses, I either triumph over worldly attractions, or despise them. And looking up with veneration to the supreme and perfect Being, I wait with patience for the dissolution of my body." Surely this instance is not unworthy the best times of christian enthusiasm. And yet, there are many men, and even many women, who would see nothing in this example; nor indeed acknowledge any virtue in a monastery or a convent; merely because some monks and some nuns have perverted their orders to less holy purposes\*.

The monastery of GROTTA FERRATA, occupying the seite of

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\* In the several monasteries, which were built within one enclosure for monks and nuns, at Fontevraud, between Angers and Tours, by Robert of Arbrisselles, the entire community of both sexes were placed under the government, not of a monk, but of an abbess: and this, not that the founder esteemed women more qualified for government, than men; but because Christ had recommended St. John to be as obedient to the Virgin, as to his own mother. The establishment filled in a short time; but it soon became fruitful in evil

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\* Bayle, art. Fontevraud; Acta Sanctor. t. iii.

Cicero's Tusculan villa, commands one of the most admirable scenes in Italy : and on the summit of Fesole stands a Franciscan convent; each corridor of which presents a different scene.—Villas, towns, farms, and convents, adorn every spot ; the vale of Florence, with the Arno winding through it, stretches below ; and a view of the towers, churches, and palaces of that celebrated city, animate the perspective.

The Benedictine Abbey of VALLOMBROSA :—this religious establishment owes its origin to a Florentine nobleman (Giovanni Gualberto); who quitted the monastery of St. Minias, at Florence, in order to indulge in more secluded contemplations. Captivated by the solemnity of Vallombrosa, situate in the heart of the Apennines, he forsook the world, and gave celebrity to a spot, till then known only for the profound silence and solitude, that pervaded its woods.

——— Vallombrosa  
Cosi fu nominata una badia  
Ricca, e bella, nè men religiosa,  
E cortesse, a chiunque vi venia \*.

A more romantic spot it were impossible to imagine ! Unit- ing the character of savage life, with the deep, impressive, solemnity of religious feeling, this sacred spot was distinguished by the frequent visitations of Lorenzo de Medici and Galileo ; while it impressed on the imagination of Milton some of the best materials for poetic painting.

The hermitage of the PARADISINO is, by far, the most delightful in Europe.—Eustace,—your elegant, accomplished, and most excellent, friend, Eustace,—paused upon its beauties and conveniencies with delight. “Never have I visited

reports, if not in evil deeds ; and the founder, who had once been a hermit, and who took up his abode among the ladies and gentlemen of his establishment, was accused of more indiscretions \*, than his advocates† have been ever able to clear him from.

\* Orl. Furios. xxii. st. 36.

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\* Marbod, Bishop of Rennes ; and Geoffry, Abbot of Vendome.

† Dissertationes in Epistolam contra Robertum de Arbrissello.

an abode," says he, "better calculated to furnish the hermit with all the aids of meditation, and all the luxuries of holy retirement. From his window he may behold the Val d'Arno, and the splendours of Florence, at a distance, too great to dazzle. Around him, he sees all the grandeur, and all the gloom of rocks, forests and mountains. By his fountain's side, he may hear the tinkling of rills and the roaring of torrents: and, while absorbed in meditation, the swell of the distant organ, and the voices of the choir below, from the abbey of Vallombrosa, steal upon his ear, and prompt 'the song of praise.'"

The town of SALERNO was once full of religious houses. "To whom," enquired the president Dupaty, "does that beautiful house, situated on the top of yon hill, belong?"—"To monks." "And that on the declivity?"—"To monks." "And the one at the foot of yon eminence?"—"To monks." "The monks then possess all Salerno?" "There are ten convents, five parishes, one bishoprick, two seminaries, and a chapter. There are so many convents in the town, that there is not a single ship in the harbour!" On the shores of this gulf, Salvator Rosa studied Nature in all her splendid attitudes: and among the bridges, castles, aqueducts; and ruins of the valley of La Cava, near the gulf of Salerno, Claude Lorraine was often observed to linger, many hours after the sun had set:—sometimes sketching by moonlight from the towers of a castle: sometimes from the arches of an aqueduct; and not unfrequently from the window of a cottage, festooned with grape vines and shaded by olive trees.

To a love of scenery and retirement, the CARTHUSIANS owe the origin of their order. Two brothers, natives of Genoa, were, early in life, wedded to the naval profession. After many voyages, which occupied as many years, the one wrote from Genoa to his brother, at Marscilles, to solicit his return to his native town. Receiving no answer to his affectionate

letter, he undertook a journey, to enquire into the motives of his brother's silence. "I am weary of commerce, and navigation," said his brother; "I will no longer trust my safety to the mercy of the elements. I have fixed upon the borders of Paradise; where I am resolved to spend the remainder of my days in peace; and where I shall wait with tranquillity the period of my death." Upon his brother's requesting him to explain himself, he led him to Montrieu, situated in a deep valley, embosomed with wood, whence issued a multitude of rivulets. The charms of the surrounding scenery, and the awful silence of the spot, so calculated for retirement, induced the latter to follow the example of his brother: and having sold their estates, they founded the order of Carthusians\*, and gave themselves up to meditation and devotion.

In the year \*\*\*\*, a gentleman of Holland sought permission of the family of the De Coninks, to erect a small hermitage, at Dronningaard, near the city of Copenhagen. He had fought the battles of his country; he had mingled in the bustle of a court; he was rich; and he was honoured. One fatal step marred all his happiness. He married! But, marrying to gratify his ambition, he became weary and disgusted with life. Travelling into Denmark, he was captivated with the romantic beauties of Dronningaard; and obtained permission to erect a cell in a small wood, consisting only of a few pines. It was built of moss and the bark of birch trees. A few paces from this cell, he dug his dormitory with his own hands, and caused an epitaph to be engraven on a stone, he designed for his monument. In this total seclusion, the enthusiast resided several years. The Stadtholder, however, being upon the eve of a war, wrote him a letter, and desired his assistance. He did not hesitate to obey the call. On the evening, previous to his departure, he signalised his gratitude to Dronningaard, by writing a farewell address to the

\* Life of Petrarch, p. 207. Some have attributed the foundation of this order to St. Bruno, A.D. 1084.

spot, in which he had enjoyed so much repose and content. The first account, that reached Denmark, after the departure of the unfortunate recluse, was, that he had fallen, covered with glory, at the head of his regiment! As a testimony to his virtues, his Danish friends erected in a grove, adjoining his hermitage, a small tablet of marble, on which is inscribed his farewell address to the landscapes of Dronninggaard\*.

The sacred character assigned to mountains, may, perhaps, have been the original cause of the custom of raising tumuli over the dead. This practice has prevailed in all countries of Europe and Asia. It may be traced from the tomb of Tityus, at the foot of Parnassus, to every district in Greece:—along the shores of the sea of Azof;—in Troas;—Circassia;—the Cimmerian Bosphorus;—in ancient Scythia;—in Kuban Tartary;—through Russia into Scandinavia;—and thence to Germany, France, England, Scotland, and Wales. It has, also, been observed in New Holland and America. In every instance it bears the character of a sepulchral monument; whether known under the title of mound, barrow, tumulus, cairn, or t<sup>ête</sup>.

Churches, chapels, and convents, are more frequently situated on hills, and on the sides of mountains in Italy, than in vales. In the year 1764, three thousand peasants climbed up Notre Dame de la Neige (said to be the highest elevation in Europe), in order to hear mass in a chapel, erected on that aspiring eminence:—and pilgrims, to the amount of eight or ten thousand, resort annually to pay their vows to St. Michael, at Mount St. Michael, rising in the middle of the Bay of Avranches.

Than the situation of the monastery, near ALBANO, nothing can be more admirable. Walking in the garden, belonging to this religious house, the Baïroness Stolberg, as we are informed by Zimmermann, was so astonished at the scene, which there

\* Vid. Tour round the Baltic, p. 248.

presented itself, that her voice failed, and she continued speechless for several days. To say nothing of the religious houses of Germany, situated on the banks of the Rhine and the Danube, who could exhibit a finer taste, than the founders of the Carmelite convent at the Battuécas, or of the monastery and hermitages of Montserrat? The one situated in a sequestered valley, almost buried beneath overhanging rocks and trees, which take root in their crevices; and the others on the most picturesque elevation in all Spain.

No spot in the neighbourhood of Holywell could have been better selected, than the one, on which stood the abbey of BASINGWERK, rising among rich pastures, and having a fine view of the Dee, the city of Chester, and the hills of Lancashire. Nor, in Hampshire could be found a scite, more suitable for religious contemplation, than that, where now stands the ruins of Netley Abbey; partially screened by wood, on the shores of the Southampton Water.

- When autumn nights were long and drear,  
And forest walks were dark and dim;  
How sweetly on the pilgrim's ear  
Was wont to steal the hermit's hymn.  
*Hermit of St. Clement's Well.*

The Cistercian Abbey of WHITLAND stood near the spot, which was once the favourite summer residence of the greatest, and best, of all the Cambro-British monarchs, *Howel Dha*, the Solon and Justinian of Wales:—a man, of whom it may be truly said, that, as Brutus was the last of the Romans, and Philopœmen the last of the Greeks, he and Llewellyn were the last of the ancient Britons.

The abbey of CWM-HIR, in the county of Radnor, sleeps, as it were, at the foot of a deep, woody, valley, watered by the Clewedog, over which high mountains form themselves into a grand and noble amphitheatre.

- O thou, whom to this wild retreat  
Shall lead, by choice, thy pilgrim feet,

To trace the dark wood waving o'er  
 This rocky cell and sainted floor;  
 If here thou bring a gentle mind,  
 That shuns by fits, yet loves mankind,  
 That leaves the schools, and in this wood  
 Learns the best science—to be good;  
 Then soft, as on the dews below  
 Yon oaks their silent umbrage throw;  
 Peace, to thy prayers, by virtue brought,  
 Pilgrim, shall bless thy hallow'd thought.—STEVENS.

No spot could have been selected, more abounding in admirable accompaniments, than that on which stood the small priory, once belonging to a society of Franciscans, at LLANFAES; commanding a magnificent view of the north end of the Snowdon chain, and an admirable prospect of the bay of Beaumaris;—a bay not excelled, in all the empire, for its numerous picturesque combinations. Is there a scene more romantic, than where the walls of LLANTHONY rear themselves at the foot of the Black Mountains, in the sequestered vale of Ewias?—So retired is it, that at one time it was scarcely known to the inhabitants of the neighbouring hamlets. In this lonely recess, St. David formed a hermitage, and erected a chapel.

A little lowly hermitage it was,  
 Down in a dale, hard by a forest's side,  
 Far from resort of people, that did pass  
 In travail to and fro: a little wyde  
 There was an holy chapell edifyde,  
 Wherein the hermit dewly wont to say  
 His holy things, each morn and eventyde;  
 Thereby a christall streame did gently play,  
 Which from a sacred fountain welled forth alway\*.

Walter de Lacy, one day in pursuit of a deer, discovered those mysterious erections; and being struck with the solemnity of the spot, he was visited by religious enthusiasm<sup>b</sup>; disclaimed the world; and erected the abbey of Llanthony, for the use of the Cistercian order.

As the abbey of TINTERN is the most beautiful and picturesque of all our gothic monuments, so is the situation one

\* Faerie Queene.

<sup>b</sup> Dugdale's Monasticon.



of the most sequestered and delightful. One more abounding in that peculiar kind of scenery, which excites the mingled sensations of content, religion, and enthusiasm, it is impossible to behold. There every arch infuses a solemn energy, as it were, into inanimate Nature;—a sublime antiquity breathes mildly into the heart; and the soul, pure and passionless, appears susceptible of that state of tranquillity, which is the perfection of every earthly wish. Never has Colonna wandered among the woods, surrounding this venerable ruin, standing on the banks of a river, almost as sacred to the imagination as the spot, where the Cephissus and the Ilyssus mingle their waters, but he has wished himself a landscape painter. He has never sat upon its broken columns, and beheld its mutilated fragments; and its waving arches and pillars, decorated with festoons of ivy; but he has formed the wish to forsake the world, and resign himself entirely to the tranquil studies of philosophy.

END OF VOL. II.









